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A Baptist Monthly Magazine



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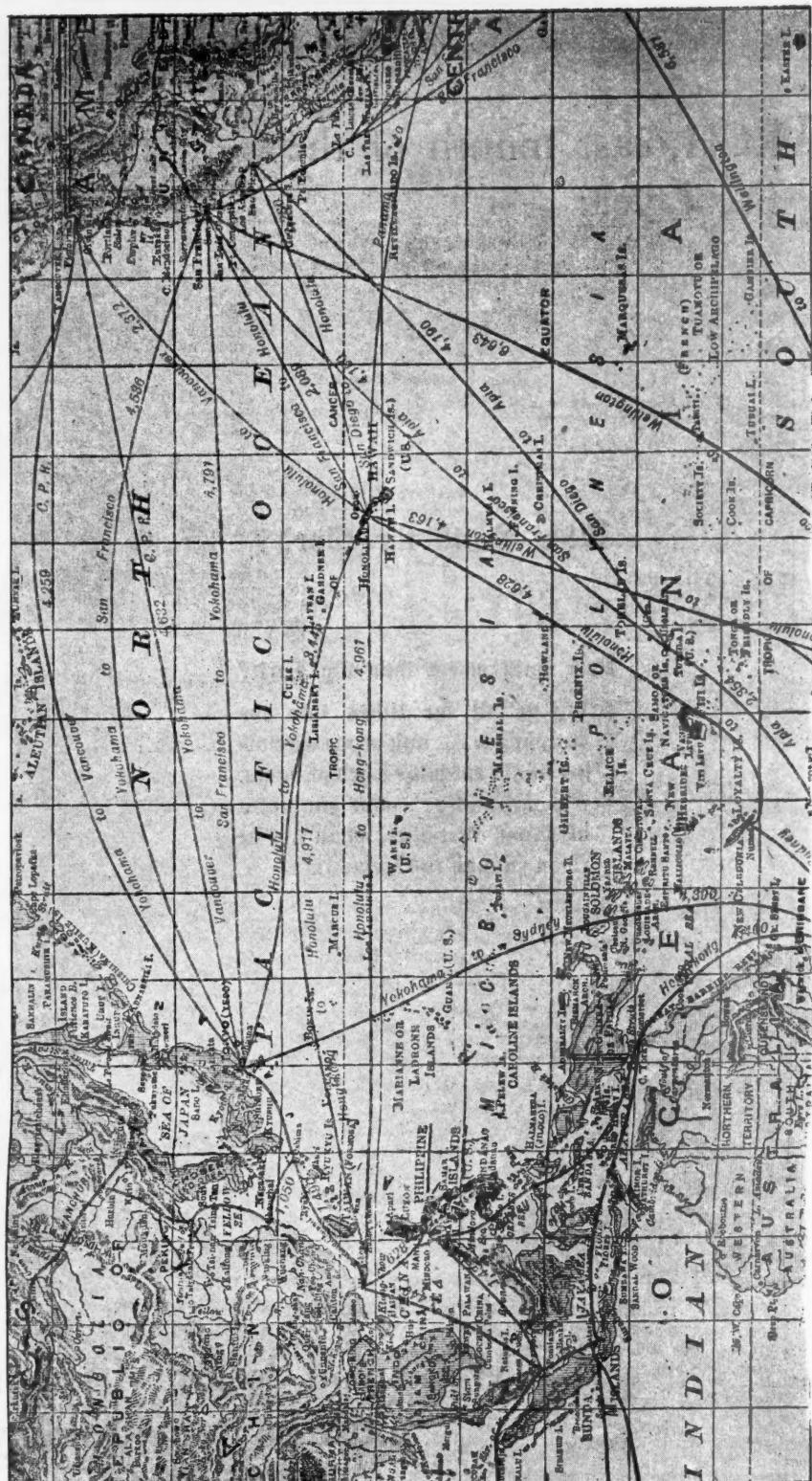
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MARCH, last month of the fiscal year

What Saith the Word?

How much owest thou thy Lord?
Bring ye all the tithes into the
storehouse . . . and prove me now
herewith, saith the Lord of hosts,
if I will not . . . pour you out a
blessing, that there shall not be
room enough to receive it.

What you do for Missions
must be done quickly



THIS MAP SHOWS THE PHILIPPINE ISLANDS IN THEIR RELATION TO ASIA, AUSTRALIA AND THE UNITED STATES AND CANADA. HONG KONG, CHINA, IS 628 MILES FROM MANILA

MISSIONS

VOLUME 7

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NUMBER 3

By Way of Introduction



HERE is sufficient spiritual and missionary dynamic in this issue of MISSIONS to stir our denomination to its depths and move it forward upon the track of progress, if only every member of every one of our churches could by some means be brought to read and ponder and pray. Before we can ever hope to reach the unreached outside of our churches we must reach the unreached inside of them—unreached as yet so far as personal evangelistic and missionary endeavor and interest are concerned.

¶ Some advance is being made; our subscription list shows a gain of twelve hundred over the corresponding period last year, and the "Ten Thousand New Subscribers for Missions" slogan of the Five Year Program is just beginning to be sounded.

¶ But it is not a subscription list that we are introducing; rather the remarkable series of articles that you will find in the following pages, beginning with another Travelog, taking us to the Philippines, those island possessions which Congress is now proposing to make independent in a few years. Dr. Lerrigo follows with an enlightening article on missionary effort in the Spanish-speaking countries, bearing on the Panama Conference—which by the way will be reported for us by Dr. Haggard as our special representative and correspondent. Miss Weddell has hit on a happy program expedient in her "impersonation"; and with the statistics of all missionary work in India this concludes a satisfactory dealing with that wonderful land. A sketch of our Telugu work is to follow later, and Burma will be treated subsequently and separately as a Baptist field. The Kansas itinerary is a picture of practical everyday evangelism, matching with the field reports from the various lands. These are samples. ¶ Such is the pressure of other matter and the wealth of material in the departments that the editor gladly gives up some of his space and lets others do most of the saying this month. Mrs. Montgomery sends out the "S. O. S." call, and we may second it in behalf of the Foreign Society, which has a stupendous task before it to raise its increased budget. Big task but by no means hopeless, if the emergency call is heard by that "unreached host." Well, there is one call that will come to every Baptist church member that cannot be evaded; and it is because we would have every one prepared for that summons that we press the present duty.

"When saw we Thee hungry or sick or in prison and ministered unto Thee?"

"Inasmuch as ye did it unto one of the least of these . . . ye did it unto Me."

But suppose you did it not to any of these — what then?



MISSIONARY TRAVELOGS



The Travelogist in the Philippines

OUR ISLAND POSSESSIONS IN THE PACIFIC AND WHAT WE ARE DOING TO IMPROVE, GOVERN AND REALLY CIVILIZE THEM

I



How do you spell it? Well, a good many people spell it wrong. Somehow it seems natural to get in the two "l's" and balance up by putting in only one "p." The dictionaries insist, however, that we shall spell the name "Philippines," and it is well to fix that in memory. It was Philip II of Spain who gave his name to the archipelago (arkipelago, please; look out for that "k" sound). The approved pronunciation seems as hard to get as the spelling. The *Standard Dictionary* says you can say *Philippin* or *Philippine*, broad "i." But Philip-peen seems much more like the Spanish, and probably will continue to be used in this country, which has as much independence in spelling and pronunciation as in politics and religion.

Pretty far away? Yes, they are, very far. Take the map and locate the islands and the length of the journey will impress you. From New York to Liverpool, 8,000 miles, seems quite a trip, especially in these uncertain sea-times. But from San Francisco to Manila is just about 7,000 miles. After seven days on the steamship from San Francisco to fascinating Honolulu, you find yourself still 5,000 miles distant from your destination in the Bay with which Dewey associated his name permanently in 1898, at the same time bringing the United States into a new set of international relations and com-

plications. You also discover that the name Pacific utterly belies the great and often distressingly turbulent body of water which it denominates. The Philippines are much farther from us than Japan; 1,000 miles southeast of that archipelago, 1,000 miles northeast of Australia, with Hong Kong as nearest neighbor to the northward and Borneo to the southward.

Latitude? That of Burma or Southern India, or of Venezuela and the Canal Zone. Temperature high at all times, though the heat is tempered by the sea breezes. During the eight months from October to June the northeast trade winds prevail; the southwest monsoon is to be looked out for during the other four months. This is the period of typhoons, from which people both on land and sea pray to be delivered. Time your visit in our winter months. Do not expect to wear sweaters or overcoats or furs. Better not to expect anything except the unexpected in weather. The mean annual temperature of Manila is 80° Fahrenheit (*Fahren-hite* not heat). The highest record there is 100°, the lowest 60°; the average daily range only 12°. Do not wonder that most of our American missionaries lose vigor after awhile in such an enervating climate, and be lenient with the Filipino if he seem lazy from our point of view. A good strong dose of the tropics is a cure for much misapprehension and unjust criticism.

Longitude? One way to put it popularly is to say that "when it is 12 noon at Washington, it is 1.04 A.M. the next

morning at Manila." That means more than to say that Manila is in longitude 120° East and Washington in longitude 75° West from Greenwich; but take it

How many islands are there? Above high water 3,141; but only 366 of them have areas over one square mile, and only 342 are inhabited. The number of islands



30

THIS ALSO SHOWS SIZE AND LOCATION OF THE PRINCIPAL ISLANDS

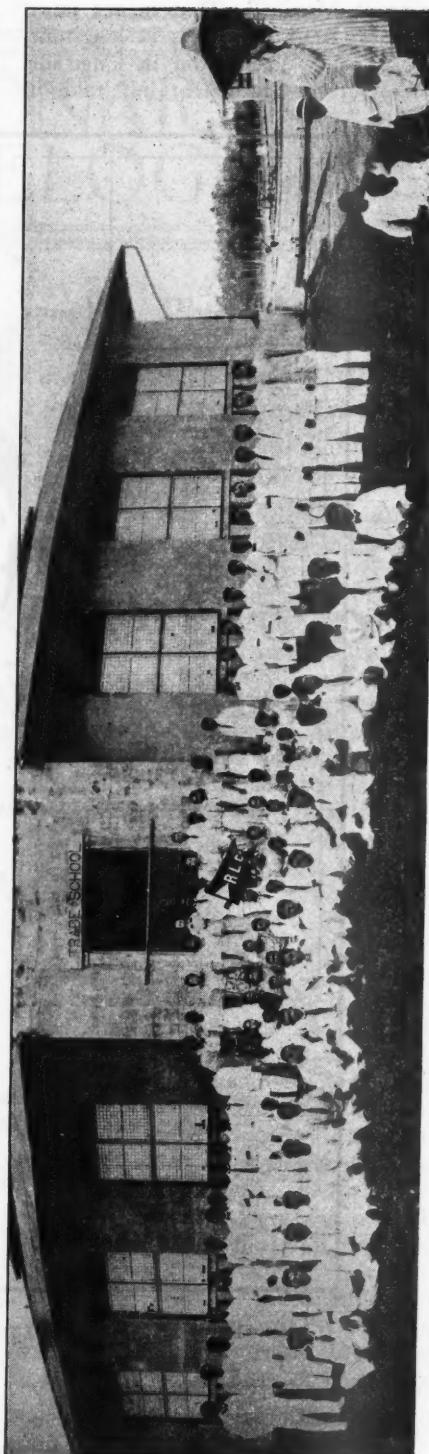
either way, and try to realize that if you kept right with the suntime you would have to change your watch eleven times going west from New York to Manila.

having 100 square miles and over is 31; the total land area 115,026 square miles, which is about the size of Great Britain and Ireland, not far from that of New

York, Pennsylvania, New Jersey and Delaware, very nearly the size of Italy or Arizona, and 28,000 square miles smaller than Japan. The largest islands have the following area in square miles: Luzon, 40,969; Mindinao, 36,292; Samar, 5,031; Negros, 4,881; Panay, 4,611; Palawan, 4,027; Mindoro, 3,851; Leyte, 2,722; and so on down. The islands extend 1000 miles north and south, with a maximum breadth of 700 miles. The island of Luzon, the largest and most important, which has Manila for its capital and port, is in area about the same as Cuba or Bulgaria, Virginia or Ohio, and 8,000 square miles smaller than New York.

Any mountains? All the islands are mountainous; volcanic, with twenty active volcanoes, Taal the most violent. Halcon, highest peak, 8,868 feet, on Mindoro. Manila has few buildings higher than three stories, and many have been wrecked by earthquakes, 796 of which were registered by the microseismograph at Manila from 1902-1908. Tropical verdure and jungle growth everywhere. Rivers and streams abound. Coast line of 11,000 miles, intricate and dangerous because of the coral reefs; good harbors rare; the artificial one of Manila being one of the few in the Orient where vessels can tie up to piers to load and unload.

Population? The census of 1903 gave 7,635,426; but the estimates of the government statistical bureau in 1913 put the total at 8,600,000, over a million less than New York State. About a million of these are counted uncivilized. The population is not spread over the surface, the people crowding into towns and villages, of which there are more than 13,000. Nearly two-thirds of the people live on or near the seacoasts. Luzon has nearly one half the population, or over 4,000,000; Panay perhaps 750,000, Cebu 600,000, Negros 465,000. Nearly all the population was born in the islands, the census showing only 41,000 Chinese, about 25,000 from the United States and Europe, 4,000 from Spain; the foreign born count less than one per cent, and half of them found in Manila. The natives are of Malayan stock, except about 24,000 Negritos (little Negroes) or aborigines. These are said to be the smallest people in the world, with



GROUP OF STUDENTS AT BACOLOD HIGH SCHOOL, SHOWING WHAT WE HAVE DONE FOR EDUCATION; ALSO THE QUALITY OF THE NATIVES.

black skin, woolly and kinky hair, large brown eyes and regular features; interesting, nomadic, polygamous, animistic in religion, living on game and wild tubers, yielding as yet to no civilizing influence.

Tribal or language divisions? The Malays are divided into twenty-four tribes or groups by language and customs. Eight of them are civilized, sixteen wild. Seven of the eight civilized are on Luzon, chief of them the Tagalogs (1,500,000) who inhabit middle Luzon. The Visayans, who number nearly one half of the civilized people, or 3,500,000, inhabit the middle islands—Samar, Leyte, Bohol, Cebu and Panay. The Ilocanos are an important tribe living on the northeastern coast of Luzon. Of the wild tribes the Moros (300,000) are most in evidence. They are professed Mohammedans and so separated. They are found in the Sulu archipelago, south Mindinao and Palawan.

What sort of people? Speaking of the civilized tribes, physically short and slight, with thin arms and legs, but muscular and active when they have a fair chance for development. Hands and feet small and delicate. Color a rich brown; eyes large and brown, nose small, lips full, hair abundant, coarse, long, blue black in color—that is a general description. A very cleanly people.

As to character? General testimony agrees that the civilized Filipinos are dignified, courteous, generous to their friends, hospitable to a fault; bright and quick, superficial; good husbands and kind fathers; lovers of music, so that every village has its band; teachable, imitative, progressive; as laborers nearly as efficient as the Chinese; capable of excellent intellectual and industrial attainments. Faults: over sociable, lovers of amusements, addicted to drinking, gambling and immorality—"for which they are partly excusable," says Mr. Briggs, in *The Progressing Philippines*, "on the grounds that their standards are not ours, and they only imitate much of what is the best they have seen come to them over the oceans." This of course does not include the missionaries.

Chief resources? Agricultural. Minerals are there but undeveloped; fish plentiful (500 species noted), but the soil will

continue to be the chief dependence. Soil rich, range of products wide. There are 815,453 farms, averaging 8.57 acres each, with cultivated area of about 4 acres. Four-fifths of all farms owned by their occupants. Manila hemp, cocoanuts and sugar are the three most important crops; the latter capable of large development by modern methods. Almost no manufactures. Sinamay and Piña cloths and Panama and palm hats all made by hand. Coal now being mined in Cebú and Batan for local use on the new railroads and steamers. Islands rich in birds, 693 species noted up to 1907. Numerous venomous serpents,—including pythons; crocodiles many and large; house rat a common nuisance.

Food supplies? Rice is largely used, but much of it imported from Siam and Burma, not enough being grown at home. A variety of vegetables and fruits, which appeal to the Filipino more than to the American—there being 67 varieties of bananas. In country *barrios* a whole bunch of more than a hundred ripe bananas can be bought for a nickel. Poultry of all kinds abounds; hogs common on all the islands; beef either from cattle or carabao is rare. Filipinos are not vegetarians, as Chinese and Japanese virtually are. Diet comprises everything edible from land, sea and air, rice being the staple. Rice famines, which come every three or four years, cause much suffering and death. Irrigation should put an end to this. Cacao mostly takes the place of our coffee and tea.

Government at present? Something like our state government. There are 32 regularly organized provinces of the civilized tribes, six special government provinces of the uncivilized, and the city of Manila, the only chartered city, treated much like a province. The provinces are divided into municipalities (or pueblos), 660 in number; these in turn divided into villages (or barrios). The barrio is the unit of settlement. Supreme power is vested in a governor general, appointed by the President of the United States, aided by the Philippine Commission, composed of eight members (five Americans, including the governor general, and three natives). Provincial officers are gover-



GLEE CLUB OF BACOLOD HIGH SCHOOL, WITH AMERICAN DIRECTOR

nors elected by the people, generally natives; a treasurer and a supervisor, appointed by the governor general. The chief officer of the municipality is a *presidente*, elected by the people and always a native. Each village has a chief officer (*consejale*—pronounced *consahahla*), and the *consejales* of a pueblo form a common council for it. Country is finely policed by a force of 4,500 native constabulary, chiefly officered by whites. It appears that the people have much self-government and all possible chance to develop self-governing capacity. The wild tribes have to be looked after differently, and the Administrative Bureau of the Insular Government has a military governor for the Moro Province.

Has our government benefited the islands? Immensely, as all admit. It promotes road building, education, trade, industry, insists on law and order, trains the wild tribes for citizenship, conserves the forests, removes the causes of disease and epidemics, and makes a new type of life possible to peoples held for centuries under subjection and physical, mental and spiritual repression.

The capital city? Manila, with perhaps 235,000 people; progressive, with hygienic

water supply, electric lights and trolleys, busy marts, splendid residence and park sections, and a harbor improved at a cost of millions. Changes wrought here a type and prophecy of America's ambition for the Philippines; pest-breeding moats and swamps filled in; housing, transportation service and business modernized; morals elevated; water system improved; all conveniences and luxuries imported and made available; new schools, a university, new churches—indeed all things made new, and a fine object lesson to the archipelago and the Orient.

Any other cities of size? Iloilo on Panay has 60,000; Cebú on Cebú has 60,000; Laoag has 43,000, Albay 40,000, Nueva Caceres 40,000, Vigan 38,000, all on Luzon; Zamboanga on Mindinao has 24,000. Manila alone has a cosmopolitan atmosphere.

Education? Thoroughly organized under American Secretary of Public Instruction. There are 36 educational divisions; teaching staff of 664 American teachers for all grades, 1,066 Filipino teachers on Insular pay and 6,488 Filipino teachers paid by the municipalities; English taught in all public schools, which number over 4,500. In 1912 average daily attendance of

329,073 pupils in public schools; annual cost of teachers, etc., three and a half millions. Normal school, industrial and trade schools are headed by free state supported University of the Philippines.

How about the wild tribes? Generally suspicious, ill-tempered, fierce in conflict, dominated by crude superstition, and capable of any treachery. Which makes some of the achievements of noble and daring American officers all the more remarkable. Governor Finlay's work among the semi-civilized Moros is one of the romances of human relations. Pity there aren't a hundred such men. Easy to condemn too harshly in a generalization.

Class divisions? When the Spaniards came to make permanent settlements in 1572 they found Filipinos divided into three distinct social classes: nobles, or *datos*, plebeians or *tawos*, and slaves. The *dato* was ruler of one or more districts, sometimes of an entire island. The plebeians, or mass of the common people, bowed to his will, paid him tribute, built his boats, tilled his fields, and repaired his houses without pay. Slaves were of the same stock, and came from war raids or debt or crimes. Slavery was abolished by decree in 1591, but practically persisted nevertheless down to American occupation. Two classes now are the landlords and plebeians; the former comprising Spanish planters and friars who acquired the best land, while the *tawos* lived on their land as serfs and peons. Feudalism is the key. The sixteenth century Spaniards were feudal lords, their church was the feudal church, and the tribes that accepted this form of Christianity were satisfied. Some of them still are, which makes another problem. The Filipino has a long way to go before he can understand liberty and learn to stand on his own feet.

How do the people live? The majority of them, among the civilized tribes, in *barrios*, which are communities or villages of all sizes, from a score to hundreds of families. The *teniente*, or headman, is held responsible for law and order, collection of the *cedula* or poll tax, and conscription of men needed for public works. *Barrio* houses are built on posts several feet above the ground, and entered by climbing a ladder; the materials are

generally bamboo and thatching of nipa-palm fronds, if near the tide marshes, otherwise of *cogon* or wild grass. Most of the *barrios* are surrounded by thorn hedges, and many have trenches outside of the hedge, for defense against ladrones and thieves from neighboring *barrios*. Gates are closed and watched all night by armed guards. Carabao stealing is the chief lure for ladrone bands.

Primitive conditions? Yes, and primitive life very largely. *Barrio tawos* are commonly care-free, work in primitive ways—men, women and children sharing in the field labor. The women spin and weave all the cloth worn in the *barrio*, also extra to barter for things they want to buy. If Catholics they go barefoot to the church in town for mass, carrying roosters under their arms to the cockpits on days when cockfighting is allowed by law, and stopping at the drinking stands along the way for *tuba*, *vino* and *pangasi*. *Barrio* dances and feasts in honor of weddings, births, birthdays, and wakes for the dead, form the other social pleasures.

Superstitious? Naturally. Natives believe in witches and ghosts; set apart food for demons or spirits of the jungle, fields, trees and seasons; are deadly afraid of the black devil, or *aswang*. Thoroughly pagan. The medical missionary is needed, for there are no physicians in the *barrios*, and quacks take their place and use exorcism, sacrifices, herb remedies, and crude surgery, sometimes curing, oftener killing. Fortune tellers are called, in cases of sickness, to foretell the issue with a divining rod.

New spirit rising? Steadily, as democracy gets a hold on the people. The *tawos* are not so submissive; class consciousness is becoming less keen. Where the friars feared to trust the people with liberty, the new order promotes Filipino patriotism, common language, and inter-communication. The common people recognize the difference in ideals.

The history of the islands? Too long a story to be told here, but an outline will help. Religious training and characteristics will furnish us matter for the next Travelog, and afford chance to show all the mission work now being done in the Philippines.

Some Additional Facts of Interest

Philippine Islands: Named by Ruiz Lopez de Villalobos, one of the early discoverers, in honor of King Philip II of Spain.

Filipinos: People named after Felipe (Philip).

Postoffices: By 1902 the Government had equipped 32 postoffices for efficient service; 18 of these on the island of Luzon.

Mails: From New York to San Francisco 93 hours or 4 days; San Francisco to Hong Kong 29 days, average time; San Francisco to Manila direct 30 days. Calculate on five weeks to get your letters to our missionaries.

Cable and Telegraph: The U. S. A. Signal Corps constructed over 1,300 miles of permanent cables and 5,000 miles of telegraph lines, connecting all the important islands, through over 200 offices. A cable message from New York to Manila costs \$3.53 per word.

Flora: Tropical; forests of pine, orchids, ferns, palms, etc.

Minerals: Antimony, asphalt, clays, coal (a highly carbonized lignite), copper, gold, gypsum, iron, kaolin, lead and silver, marble, mercury, oil, opal, platinum, pearls (some of the finest in the world), petroleum, precious stones, salt, sulphur and zinc.

Forests: Enormous wealth in variety, quality and quantity; 665 species of timber indigenous and including the most valuable woods of economic or commercial value. Philippine mahogany should have large use in America. Forestry Bureau organized in 1901.

Fruits: No apples, pears or peaches, strawberries, raspberries or blackberries; but bananas galore, cantaloupes, oranges of poor quality, pineapples, lemons, and a score of fruits unknown to our climate—the anona, camias, lanzon, papaya and santol. The manza is the queen fruit of the Philippines, and described as sweet and delicate,—used as food and for preserves, jelly and marmalade. Americans seldom like the native fruits.

Coin: Mexican silver dollar (exchange value 50 cents). Filipino silver half dollar, 20 and 10 centavo pieces. Filipino copper cuartos and centavos. A centavo equals 1 cent; 20 cuartos equal 1 real (12½ cents); 100 centavos or 160 cuartos equal 1 peso, or Mexican silver dollar.

Insects: Ants by the million, white ant destructive; beetles, butterflies and moths in endless variety; honey-making bees; locusts; mosquitoes in the lowlands, breeders of malaria; scorpions and spiders of all sizes; wasps with vicious sting.

Manila: Original form Maynila, a Tagál word meaning a shrub or bush which grew on the site of the city when founded by Capt. Miguel de Legaspi in 1571. (Bushtown therefore was the meaning.) Area 20 square miles. Mixed population of Tagalogs, Spaniards, Mestizos or half-breeds, Chinese, Americans, Europeans of all nationalities. Language English, Spanish and Tagalog. Streets wide, fine plazas, gardens and promenades; electric, telephone and telegraph facilities; commodious public buildings and some creditable architecture. The mountain and bay environment

make its site beautiful. Manila Bay is unrivaled in the Far East. The river Pasig divides the city into two parts.

Races and tribes. Of the 84 races and tribes 8 are regarded as civilized, their numbers being approximately as follows: Visayans 2,800,000; Tagalogs 1,750,000; Bicol 520,000; Ilocanos 500,000; Pangasinans 365,000; Pampangos 337,000; Moros 270,000; Cagayanes 170,000.

Languages spoken and written. English, Spanish and the vernacular dialects. Knowledge of English has spread rapidly, and it is taught in all the schools. Spanish is common to the educated people, but not more than 9 per cent of the common people speak it, so that the missionary must learn the native dialects in order to reach the people. Principal Philippine dialects are: The Ibanog and Ilocano, Pangasinan, Pampanga and Tagalog, Bicol or Vicol, Bisaya or Visaya, Moro, Mabobo, Montes and Buguidnon of Mindinao, and Negritos. Dialects so different that people cannot understand each other, though there is grammatical similarity. Works have been written in 27 or more idioms. Primitive alphabets resemble Arabic writing, but Spanish alphabet was early adopted.

A Convenient Filipino Glossary

Abaca (ah-bah-kah'); native name for Manila-hemp fiber.

Alcalde (ahl-kah'l-day); governor of a province.

Anito (ah-nee'-toh); idol or spirit worshiped by the primitive pagan natives.

Arroyo (ah-rrho'-yoh); ravine or gully.

Bahag (bah-hahg'); waist cloth or wrapper.

Barrio (bah'-rryoh); ward, village, or hamlet of a pueblo.

Carabao (cah-rah-bah'-o); water buffalo; most useful animal in the islands, used in draft, carriage, and tillage.

Carretera (cah-rrhay-tay'-rah); a road.

Casa hacienda (cah'-sah ah-thyayn'-dah); a farmhouse.

Casa real (cah'-sah ray-ah'); residence of provincial governor or mayor; town hall.

Castila (cahs-tee'-lah); Spaniard, or any foreigner.

Cogon (coh'-gohn); native palm, leaves of which are used to thatch peasant houses.

Copra (coh'-prah); dried kernel of the cocoanut.

Dato (dah'-toh); headman of a town or ward; a Moro chief.

Ferrocarril (fay-rrho-cah-reel'); a railroad.

Gobernadorcillo (goh-bayr-nah-dohr-thee'-lyoh); governor of a pueblo.

Hacienda (ah-thyayn'-dah); estate, large farm.

Iloilo (ee-loh-ee'-loh). Igorot (ee-goh'-rote).

Landas (lahn-dahs'); road or way in Tagalog.

Machete (mah-chay'-tay); swordlike knife, used also in Cuba and all Spanish countries.

Piña (pee'-nyah); a fine variety of cloth made of pineapple fiber, a specialty of Philippine looms.

Pueblo (pway'-bloh); district or town, corresponding to our county, embracing large area and many *barrios*.

Rancheria (rayn-chay-ree'-ah); non-Christian settlement.

Saya (sah'-yah); woman's dress skirt, from waist to ankles.

Tapis (tah'-pees); overskirt; cloth twisted around upper part of the *saya*.

Tienda (tyayn'-dah); any kind of shop or store.

Teniente (tay-nyayn'-tay); a lieutenant; municipal officer.

Tramvia (trahn-vee'-ah); a tramway or street railway.

THE PRINCIPAL ISLANDS

Luzon (Loo-zohn').

Mindinao (Meen-dee-now').

Mindoro (Meen-doh'-roh).

Cebú (Thay-boo').

Panay (Pah-neye').

Negros (Nay'-grohs).

Leyte (Lay'-tay).

Bohol (Boh-hall').

Sámar (Sah'-mahr).

Palawan (Pah-lah-wan').

Jolo (Hoh-loh').

Visayan (Vee-sye'-yahn).



OUTLINE OF PHILIPPINE HISTORY

1521 Islands discovered by Magellan (Hernando de Magellan), March 16. Landed on Mindinao, raised cross and took possession in name of King of Spain; slain treacherously April 27. His expedition, which sailed from Seville in 1519, reached Seville in 1522, completing first circumnavigation of the globe.

1543 Explorer Villalobos, sailing from Mexico, reached the island of Leyte, which he named Filipina, name applied to all the islands in 1567.

1565 Don Miguel Lopez de Gaspi established Spanish settlements on Cebu, and was made governor in 1569.

1571 Manila became capital of the Philippines.

1578 Manila parish church raised to a cathedral.

1583 Two-thirds of Manila destroyed by fire.

1590 Walls of Manila built.

1598 Archbispopric of Manila established.

1599 Powerful fleet of Moro pirates infested many islands, and kept things stirring.

1600 Earthquake at Manila.

1641 First recorded eruption of Taal volcano.

1645 Earthquake at Manila, with 600 victims.

1664 Commerce established with America and Asia. Pirates busy during the entire century.

1685 Epidemic of smallpox caused great mortality.

- 1706 Cultivation of cacao introduced from Mexico.
- 1755 Chinese pagans expelled; Chinese who accepted Christianity allowed to remain but only to till the soil; period of volcanoes and plagues.
- 1762 Manila captured and sacked by the British, who claimed the islands.
- 1764 Spanish sovereignty restored by treaty of peace between England and Spain.
- 1768 Expulsion of the Jesuits; gradually returned during the century following.
- 1778 Agriculture developed by seeds from foreign countries; 4000 mulberry trees planted for silk-worm feeding; Chinese expulsion order revoked, never having been fully enforced.
- 1782 Tobacco monopoly established by Government.
- 1796 Great and destructive earthquake.
- 1799 First order for definite census of the natives.
- 1800 Foreigners prohibited from living in the Philippines.
- 1811 Publication of the first newspaper; uprising of fanatics who proposed to found a new religion.
- 1820 Cholera in Manila; natives believed foreigners had poisoned the waters, and mob massacred English and French in Manila.
- 1830 First Philippine bank opened.
- 1835 Board of trade organized; Manila opened unrestrictedly to foreign trade.
- 1849 Vaccination of all children ordered; academy of drawing and painting established; also monthly lottery.
- 1854 Monthly mail established between Manila and Hong Kong.
- 1858 Manila beautified and botanical gardens established.
- 1861 Coining in the mint of Manila begun; School of Botany and Agriculture established.
- 1862 Cholera, fire, flood, cyclones and locusts afflicted the archipelago.
- 1863 Great earthquake reduced Manila almost to ruins, killing 400, injuring 2000.
- 1873 Telegraph line opened in various provinces of Luzon; Spanish steamship line established between islands and Spain.
- 1880 Cable communication between Spain and Manila established.
- 1881 Tobacco monopoly abolished by royal decree; savings bank established; tornado in Manila and cholera raged there and in Zamboanga.
- 1888 Tramway from Manila to Malabon, Rizal, Luzon put in operation.
- 1890 Municipalities created in the Christian provinces; telephones introduced.
- 1891 First railroad opened, from Manila to Calumpit and Luzon.
- 1895 Electric light introduced into Manila.
- 1896 Revolution broke out against Spain, continuing until Dewey came.
- 1898 Spanish-American War declared April 23; Battle of Cavite May 1, in which Admiral Dewey destroyed Spanish fleet; American occupation of Manila Aug. 13; peace declared Dec. 10. Religious liberty guaranteed under the treaty.
- 1901 Wm. H. Taft appointed governor general by President McKinley.
- 1904 Greatest inundation of Manila and suburbs by floods; L. E. Wright appointed governor general.
- 1906 English declared the official language.
- 1907 First Philippine Assembly convened.
- 1909 W. Cameron Forbes appointed governor general.
- 1913 Francis Burton Harrison appointed governor-general; salary \$13,500, also draws \$4,500 as member of Philippine Commission, \$18,000 altogether. Philippine officials better paid than those in the United States.





A SUNDAY SCHOOL AT DOS CAMINOS, CUBA

The Living Fruits of Our Cuban Mission

BY A TEACHER IN CRISTO



AXIMINO MONTEL, now the young pastor at Baracoa, is said to have been one of the worst boys of Ciego de Avila. He went to school until he was

ten years of age, at which time he left school and began shoemaking. Instead of working he lived a very wild life. When he was fourteen years old he entered the Baptist Church at Ciego to hear the singing. The pastor talked to him and he continued going to the services in spite of the derisions of his companions. The pastor saw that he wanted to learn but was handicapped because of his poor education. He took an interest in the boy, helped him and finally urged him to go to International Colleges. While there he made a splendid record. He was interested in all phases of the college life and became one of the best all-round students that the College has ever had. When he first came to El Cristo he was so frightened to speak in public that he could scarcely read a verse in the Christian Endeavor meeting. Now

he is one of the best speakers in the Baptist work of Cuba. The night he was ordained in his home town of Ciego the church was filled not only with the members but also with his old friends, who could not understand how he had changed so wonderfully, but who admired him for having developed into such a fine young man.

In Ciego a young man nineteen years of age, who spent his days and nights in very bad company and engaged in all sorts of vices, visited the Baptist Church. He was very much impressed by what he saw and heard, and continued going to the meetings. At first it was very hard because no one of his family was interested in the Protestant religion and it also meant a complete separation from his old companions. But he remained true to his convictions and the change in his heart and life was very apparent. Not long afterward he died in the neighboring town of Cabaiguan. The family, who took care of him during his illness in Cabaiguan, after his death kept his Bible which he was in the habit of reading every morning. Through their reading of this Bible their eyes were opened to the Light of life.

One of the junior girls of International

Colleges knew nothing of the Christian religion until she was thirteen years of age. At this time she went to a Christmas entertainment in the Baptist Church. The invitation was given to attend the Sunday school, which she immediately made up her mind to do. Monday morning she began begging her father to take her and she kept up her pleading every day until the following Sunday morning. Because her father wished to be rid of her teasing he took her. She continued going and on her way would gather up as many as forty children and take them with her. She took a prize for regular attendance and good work in the Sunday school. Her father also became interested, and she, her father and her mother were baptized. Now all her brothers and sisters, even one of two years of age, go to Sunday school. When she came to El Cristo she left a friend in charge of taking the flock of forty to the Sunday school. This friend became a Christian and also the friend's mother and six sisters.

Anita Sanchez at nineteen years of age is a senior in International Colleges. She was born in Cartegena, Spain, where she lived until she came to Cuba when she was eleven. Before leaving Spain she studied seven years in a convent and was a staunch Catholic. One day she was walking with an elderly friend along a street, before unknown to her, in Ciego de Avila, Cuba. Their attention was attracted by singing. Upon going to the door they saw a pulpit and over the pulpit in red letters, God is Love. Anita wanted to enter to see what was taking place but her friend told her that they must not think of it because they would have to pay and they had no money. By this time Mr. Wilson, the pastor, had seen them and, coming to the door, urged them to come in. Because of the repeated and cordial invitations which she received to attend the services she and her family formed the habit of constant attendance at the church. Anita became a member of the church. During the years she has been in International Colleges she has shown a beautiful Christian character and has been a great help in all the religious organizations of the school.

Two years ago in International Colleges there was a boy who was considered one of the worst and laziest of the students. He was very much opposed to anything religious, would not study his Bible lessons and did not want to go to the services. During evangelistic services he was converted and he changed completely. He became faithful to his duties in every respect. When he went to his home for the summer vacation his family at once



TWO OF THE CHRISTIAN GIRLS EDUCATED AT
OUR EL CRISTO SCHOOLS

noticed the great change which had taken place in him. During the vacation he stood the test and remained a loyal Christian, always present at the church services and helping in the work. He is now studying in the States.

In Ciego a woman of seventy years of age was converted. Because she had led a very bad life she felt that she must make the most of the remaining years. To find out how to do so she knew that she must study the Bible. She could not read a word but she resolved that she would learn so that she might read the Bible for herself. The result of her determination and prayerful effort is that she now often reads verses in the church services.



MARKET STREET, SAN SALVADOR, CENTRAL AMERICA

Our Part in the Latin Work

By REV. P. H. J. LERRIGO, M.D.

WHAT are Northern Baptists doing for South America? This question is being asked frequently during the present season when the opening of the Panama Canal and the Congress of Christian work among Latin Americans are directing our attention to the republics lying to the South of our country. A categorical reply would be that the Northern Baptists have no missionary work in the South American countries. But it should be borne in mind that work among the Latin peoples of the world has many features which are identical in all lands, and when this work is considered in its broader aspects, the Northern Baptist Convention has a large Latin field preempted and occupied. Every foot of territory thus cared for makes it possible for other evangelical bodies to enter the remaining portions; and we are thus co-operating heartily in the great task of giving the Gospel to all Latin peoples, the South Americans among the rest. Not only is the American Baptist Home Mission Society working in Mexico, Central America, Cuba and Porto

Rico, but our Foreign Society has reason to be interested in the great principles to be discussed at the Congress on account of its work in the Philippines, which closely parallels the work in Latin America.

It is interesting to note the points of similarity between the work among the Latin peoples of this hemisphere and that in our far Oriental field adjacent to China. The Philippines resemble far more closely the territory which lies just to the South of us than those eastern lands from which it is separated by but a few hundred miles of water.

The similarity may be noticed first in population. The population of these missionary lands in both the eastern and western hemisphere is of a very mixed character. The basic strain is Indian, and there are very many tribes of pure blooded Indians still existing. The Latin type is added by the strong admixture of Spanish and Portuguese, which has had a determining effect upon the language of all these countries. But it should not be forgotten that there are also English, Dutch, Chinese and Negroes, blending in many differing strains of mixed blood. A very similar situation exists in the Philippine Islands. The original native

peoples are more largely represented, but the Spaniard has still dominated and given direction to the civilization. It seems as though God, having originally created man of one blood, had in these newer countries undertaken to try the experiment of reblending the many strains into which the centuries have divided the human race. In the baptistry of the church at Capiz, P. I., we have baptized Filipinos, Spanish, Chinese and Americans. One of our Philippine preachers, himself of mixed Spanish and native blood, dramatically called attention to the mixture of races existing in his country, when preaching in the plaza of Sapián with a group of us some years ago. He began his sermon with the words, "You men of Sapián are highly honored today, for you have here the representatives of three nations who have come to bring you the message of eternal life. Here is the American (pointing to the stalwart form of Rev. J. C. Robbins, the missionary), here is the Filipino, (indicating the diminutive figure of Sr. Manuel Gregorio), and here is the Chinaman" (calling attention to the typically Chinese figure of Mr. Teng Tiang Chang, the first Chinese to be baptized in that province).

The history of the Latin-American Peoples and that of the Filipino again manifest close parallels. The period of the discoverers and conquistadors extends from Columbus in 1492 on to and beyond 1521, when Magellan discovered and passed through the strait bearing his name, crossed the Pacific and landed upon the island of Mindinao in the Philippine group. It was the same impulse of discovery and conquest by the same group of adventurers, and during the same period, which commenced the modern history of both Latin-America and the Philippine Islands. The names of Velasquez, Cortés, Balboa and Magellan are connected with similar feats of daring and unparalleled initiative. The Spanish and Portuguese monarchs took it for granted that as God had given Canaan to the children of Israel, so He had awarded these lands to them. This was the beginning of a period of religious conquest which introduced a horrible hybrid union of sword and cross. Its utter failure is manifest today. The

religion of the conquerors forcibly superimposed upon the native peoples, has never become and can never become truly indigenous. It has resulted in stifling whatever of noble and generous impulse existed in the native faiths, as the noble Inca, Atahuallpa was strangled in the Plaza at Cajamarca, with the benediction of the Church; and at the same time, plastering a veneer made up of ecclesiastical patter and ritualistic usage over the ancient superstitions of the people. Through all the centuries many of these native superstitions have persisted, mixing themselves up in a strange and grotesque manner with the equally absurd superstitions of Romanism, which have been grafted upon them. Relics of animism and other aboriginal beliefs are constantly cropping out from beneath the glib surface varnish of Roman worship and custom. I remember on one occasion a dispensary patient seeking relief from rheumatism, who assured me that his pain was due to the fact that in threading a bypath through the swamp he had brushed against the fronded branches of a *burri* palm and that the spirit within the tree had entered his shoulder.

In point of language the same melange is found. In the Philippine Islands as well as throughout all the countries of Latin-America, the Latin tongue overlies the native idiom. In some of these countries sufficient progress has been made for the European language to have supplanted in large measure the native tongue, as in the case of Mexico, for example, but there still exist hundreds of native tribes knowing practically nothing but their own language. A greater barrier to progress is found in this mixture of tongues, and the inability of the people to obtain access to the wealth of literary treasure found in the English language. The native tongues are practically literatureless and even Spanish has no literature to compare with the English upon religious and spiritual themes, so that one of the greatest difficulties which confronts the missionary among Spanish-speaking peoples is to discover helpful literature to put into the hands of his people. At this point a notable difference has occurred in the Philippine situation, owing to the wide use which is being made

of English in the archipelago. The schools throughout the Islands are taught in that tongue, which has already become the official language, and it is an interesting and often amusing thing to hear the boys and girls talking to each other on the campus in their quaint phraseology. Hearing English spoken but infrequently by those to whom it is the mother tongue, they are inclined to interpret literally their native idioms with at times singular effect.

The young people of the country are becoming rapidly more proficient however, and there can be no question of the enormous advantage which the use of English is proving to them. It opens to them the wealth of the world's literature. It binds them together as a homogeneous people and puts them in touch with the broad sweep and swing of the world's life. In default of English in the Latin-American countries, it becomes the missionary's task to create an evangelical literature in the Spanish and Portuguese languages and the native Indian tongues.

The social conditions in all these countries are another point of similarity. They are the natural outworking of a corrupt religious system. Baptized paganism has become paganized Christianity, and one is tempted at times to think that the divorce of religion and ethics is complete. Salvation an excuse for sin seems to be the basis upon which religious life is organized, and the dangerous principle of holding a theoretical standard of good while excusing one's own moral dereliction on account of the "weakness of the flesh" has so corrupted the sense of moral values that even those who consider themselves sincerely religious complacently condone outbroken sins of the vilest character in their own lives. Gambling seems inherent. I remember on one occasion making a journey on a small inter-insular steamer upon which were traveling a number of priests returning from an annual meeting. They amused themselves upon the journey by gambling for fifty cent pieces in the public saloon of the boat. "Like priest, like people." The public sports are cruel spectacles, such as cock fighting and bull fighting. It is said that if a man's house is on fire

he will first fly to save his fighting cock and afterwards his money and his wife.

We are sometimes asked why Protestant Christians should undertake work in a "Christian" country. The mere recital of actual social and religious conditions should be a sufficient apology, but in addition to this we have the direct invitation of the people themselves. A quaint appeal for Gospel teaching was addressed to us in 1910 from El Salvador, commencing "To the Secretary of the Northern Baptist Missionary Society. The grace of God the Father and the Holy Spirit, and the love of Christ our Lord be multiplied to you." General Sariomento of the Argentine, commissioned a Presbyterian missionary, Dr. Wm. Goodfellow, to send educated women missionaries to teach in that country. The President of Ecuador asked the co-operation of Rev. Thos. B. Wood, also an American missionary, in formulating a plan of public instruction, and from the Baptist field of the Philippine Islands came a petition from thousands of Filipinos for evangelical missionaries.

The gratifying result of the evangelical work in all Latin fields is that at every point an immediate response has been met; differing largely in point of numbers, but amply demonstrating the underlying hunger for the truth of God among these peoples who for so long have been offered the stones of sacerdotal superstition in place of the Bread of Life. In the Philippine Islands, Cuba and Porto Rico, the response has been very large, although the work is of recent origin. In Cuba the Baptist churches now have 1,768 members, Porto Rico, 2,344, Philippine Islands, 4,186, and adding to this the strength of the churches in Mexico and El Salvador, we have a total of nearly 10,000. But this represents a very small portion of the actual result of the work, for in addition to those who have definitely united with the church, there are tens of thousands more who have embraced evangelical truth and literally hundreds of thousands who have been evangelized, while the constant preaching of the truth has had a twofold effect in changing the ideals of society and at the same time forcing the Roman Church to higher standards of conduct.



The Story of a Hindu Girlhood

BY SUZANNE WEDDELL •

*AN IMPERSONATION, WITH QUESTIONS BRINGING OUT PRINCIPAL FEATURES OF LIFE IN INDIA**



I'D like to say, first of all, please don't pity me because I am a Hindu girl. We women of India owe great things to the unselfish and devoted women of America; but when I think that if I had been born an American, I might never have had the vision of India's needs and never had the joy of serving where the need is so great, I am content to be a Hindu girl, even though an old Proverb says, "The threshold weeps forty days when a girl is born."

When I look back over my life I feel that it has been one long series of escapes. I realized somewhat all along what I was being saved from, but it is only since I became a Christian that I realize what I was being saved for. And now my only thought and desire is to do as much as one small person can for my country.

My first escape came in infancy. I was born of high caste parents, of some wealth and position, in a village near Calcutta. But I was born a girl, and consequently was unloved and unwelcome. I did not receive many caresses from my parents. Since I was a girl my lot would have been

the deep waters of the Ganges but for the decree of the British Government that was at that time being pretty well observed. This reform stated:

Thou shalt not burn thy widows,
Thou shalt not bury alive thy lepers,
Thou shalt not kill thy daughters.

So I escaped from the Ganges.

My mother was in complete bondage to my father and was secluded for the most part in the zenana. Do you know what a zenana is? I heard of an American woman once who thought it was a new kind of embroidery stitch. I suppose she was confused because of the fact that it was a bit of embroidery that gave the woman missionary first entrance into a zenana. This piece of embroidery was in the hands of a woman missionary and was greatly admired by a high caste Brahman who inquired if his wife could be taught to make him such a beautiful pair of slippers as the missionary was making. On being assured that his wife was as capable of the work as any woman (a fact he very much doubted), he invited the missionary to come and try to teach her. My mother, however, was not allowed to see a missionary but spent her days shut up with the other women in the darkest place at the back of the house. The life of women in zenanas is like that of a frog in a well; everywhere is beauty but they cannot see it. When I look back now and think about my mother I realize that the life she led so dwarfed her mind that she was like a child of eight or ten intellectually. For there

* Suggested as a sketch to be given for an afternoon or evening of missionary talk. Choose a young woman of exceptional talent if possible, with a good memory and some interest in the subject. Have her dress in the native Hindu costume.

she was, in with other wives and concubines, some of the wives, once favorites, now discarded and practically slaves to the more favored ones, of whom my mother was one. There were old women and children, daughters-in-law and widows,—a crowd to whom privacy was unknown. The women's time was not even occupied with rearing the children as you mothers here are, for the average Indian mother never thinks of paying attention to the moral or mental development of her little children, while, as they generally go unclad and often unwashed, her cares for their physical life are simple.

When I was eight years old I had my second escape. I see now that it was an escape, though at the time I was very much chagrined that my sister should have been the chosen one instead of myself. She was some years older than I and very pretty and I remember so well the day I was told that my sister had been chosen to be wedded to the gods. Oh, how I cried because she had been preferred to me. My parents were so proud of her and prepared with festivities for her departure. I remember the white-robed priests who came and took her off and how she turned back and smiled sadly and waved her hand before she disappeared. I have never seen her since, but long after that when I visited that temple, and saw the great hideous idol bedecked with offerings of beautiful flowers, I thought what a beautiful flower of womanhood had been that day so long ago thrown to a fate worse than we care to think of. And I thank God that I escaped.

I had another sister, older still, who was married at twelve years to a man of fifty and she was taken off to her mother-in-law's house. How she cried when she had to leave us, and specially because she was told she must leave her beloved doll behind her. I visited her just twice and the second visit almost broke my heart. The first time she was dressed in bright silks, her neck and arms loaded with jewels, and she was the center of an admiring crowd of women, for she was the bride and the wedding festivities were still in progress. A few months later, however, one would hardly recognize the poor, woebegone object for the pretty child-wife. Cholera

had swept through the village and my sister's husband had been one of the victims. She was now a widow, a despised person, never allowed to marry again nor to have any more happiness in life. It is always the wife's fault in India if the husband dies, and she must atone for it all her days by being a slave in her mother-in-law's home. Her jewels and gowns were all gone and she was dressed in the hated widow's garb of white. Her head was shaved too. How many times have I thanked God that I was saved from the widow's life.

I don't understand just how I escaped early marriage. When I was a baby I was betrothed to a baby boy about my own age and at twelve the marriage ceremony would have been completed and I would have gone to his home. Just before this time, however, for some reason, perhaps a political offence, my father and mother simply disappeared, fled. I was left alone, my home broken up. Good fortune led me to the mission school and I have been there ever since except for my few months in this country.

What a contrast it was there to my home. I could not help comparing the two. In our house had been unkind words and fear. Here was love and happiness. I used to look with wonder upon the missionary who was kind to his wife and made a companion of her. I thought of my father and mother. At home we had had nothing to fill up the time. Here we had so many things to do the day wasn't long enough. Then the lessons,—I learned to read and write. I had never thought I could, for I was a woman. My father had said, "You might as well try to teach a cow to read and write as to try to teach a woman." That is what Hinduism taught.

Best of all was the atmosphere in the mission—the Jesus atmosphere. I did not think it possible for women to live in such accord. I had seen only my father's zenana, you know. I soon came to see how blessed it was to follow Christ and to give one's life for others and I am now preparing to be a Bible woman in my own country. I may say, too, that the baby boy, to whom my father betrothed me so long ago, has become a Christian and is studying in a mission University in India.

When I go back home we may decide to go into the work together.

* * * *

And now, if there are any questions about my country that you would like to ask, I'll be very glad to answer them.

(The following questions should be written on slips of paper and given out before the meeting to those who will ask them with a real interest at this time.)

Question. Will you please give us some idea of the population and size of India?

Answer. The present population of the United States and Canada combined is less than one third that of India. These countries could add to their own the entire population of the two continents Africa and South America and still fall short of the Indian total population. And yet India, holding one fifth of the human race, is just about one half the size of the United States or about one fifteenth part of the world's inhabited area. It contains so many villages that if our Lord, when upon earth, had gone through one village a day and had lived till today, He would not yet have visited them all!

Question. Do so many people all speak one language?

Answer. Oh no; there are 185 languages in India. That constitutes a great problem. It is difficult for the people of the United States to appreciate this diversity of languages. Your newspapers, magazines and books, your schools, pulpits and other public institutions, your travel and inter-visiting find almost no hindrance from the language standpoint in making common a great fund of ideas. Consider how your problems would be complicated if every small group of states had a different language, as is the case in India.

Question. If you had a common written language could most of the people read it?

Answer. No. Ninety percent of the men and ninety-nine percent of the women in India are illiterate.

Question. Can you tell us of the caste problem in India?

Answer. The caste system in my country aims to preserve race purity. You know a little of the problem of intermarriage of whites with Negroes, Chinese and Indians here. In India, however, a

caste is not based merely on race and color any longer. From the three or four different castes that existed at first have grown many thousand. What we call trade guilds here are castes in India, because caste forbids not only intermarriage but any contact whatever, and so where men of different castes must work together they relinquish their caste and form another. You can easily see how in this way castes would quickly multiply until today there are more than 2,000 principal castes and many sub-divisions, no two of which can intermarry.

Question. Then the caste system is an evil?

Answer. Yes. It retards progress for it suppresses independence of character. It has brought on physical degeneracy by confining marriage within narrow circles. It is opposed to cooperation and affords the opportunity of culture to the few while it degrades the masses.

Question. We are interested in the minimum wage question here and the rights of labor. What about that question in India?

Answer. I'm sorry to say we are a nation of poverty, and our caste system prevents much uplift work. A day laborer in India receives less than ten cents a day. Twenty dollars a year has in many cases to keep a family. Our people depend upon agriculture and when the monsoon fails we have famine and disease.

Question. We've heard so much about the missionaries in India; how they live in beautiful bungalows and have many servants to do their work for them. Is the life of the missionary easy or hard?

Answer. Since I lived in the mission school I can give you an idea of the missionary's sample day. He is up at five-thirty and off to one of the neighboring villages, forty or more of which are under his care. He goes by bicycle or on foot. I see your business men riding easily to their business in comfortable automobiles and I think how much time and strength such a conveyance might save the missionary in getting over his large range of territory. When he returns he inspects the boarding school and receives visitors with their many grievances that he has to adjust. Then comes breakfast at about

ten o'clock after which he goes out to preach again. Then there are the accounts of the whole station to keep; fifty schools to be kept abreast of government requirements; there is almost always a new school building or church under construction or an old one to be repaired; there are cases of discipline, persecution or arbitration to be settled. After supper at seven he has home mail and papers and family talk and communion.

This is a day at home. Once a month he goes on a tour staying a week, trying to bring under the sound of his voice as many as possible of his 320,000 parishioners, which number makes up the average allotted to every missionary.

Question. What does the missionary's wife do?

Answer. The missionary's wife shares loyally in all these activities and has the care of the home as well. Having half a dozen servants does not mean a lack of work and worry for the lady of the house as you can well imagine. It is the caste system that makes necessary so many servants in India. For the man who carries water is apt to be forbidden by caste regulations to milk the cow, the servant who handles the scrubbing brush cannot also do the cooking, etc.

Question. Has India a religion?

Answer. Yes. India is saturated with religion,—Buddhism, Mohammedanism, Hinduism, and other lesser religions. You of the West have so emancipated custom and daily life from your religion that you run the risk of growing into a secular and materialistic spirit. In India religion covers all life and governs all acts from birth to death. But such a religion! There is immorality in Christian lands but it is condemned by Christianity. But in India immorality is inculcated by the

sacred books and the temples themselves are places of vice. Immorality is interwoven with the very fabric of the Hindu religion.

Question. Can Christianity touch such people?

Answer. I will tell you about one little outcaste boy. He was not allowed to enter the Brahmin streets. A dog might enter but not he! A gentleman from America had a desire to help this little filthy, superstitious creature and paid a dollar a month to cover the cost of his books, clothes, food and education in a mission boarding school. He went through high school and college and today he is pastor of a church and has twenty schools and over 1,000 Christians under his care. Did that pay? Some of you American people buy things on the instalment plan, I've heard. Tell me which is the best investment, a dollar a month for a new table or chair or the same for a life? I believe in the instalment plan when it means life-saving. There is much I might tell you about how the people of India find just what their hearts crave in Christianity. But when you remember the story of my life, which is after all the story of many, many more of my sisters; and when you think of the things from which I was saved by mere accident, and see how happy your helping hand has made me, you must know that it pays to send the Gospel to India.

(The above answers to questions are taken largely from *India Awakening*, by Sherwood Eddy, in some cases being direct quotations.) Let the young woman taking the part of the Hindu girl not try to learn the answers to the questions by heart, but thoroughly familiarize herself with the subjects treated so as to talk informally on them when asked.



Summary of All Foreign Mission Work in India

Total Number of Societies 120, including 39 American, 37 British, 2 Ceylon, 10 Continental, 5 India, 3 International, 6 Independent, and 12 Indigenous.

Number ordained missionaries.....	1,358
Medical Missionaries (115 men; 163 women).....	278
Lay Missionaries (men).....	358
Married women (not doctors).....	1,279
Unmarried women (not doctors).....	1,417
Total foreign missionaries.....	4,635
Ordained natives.....	1,270
Unordained natives (teachers, preachers, Bible women and other workers).....	34,084
Total ordained and unordained.....	35,354
Principal stations.....	783
All other sub-stations.....	10,217
Church organizations.....	4,088
Total number professed Christians.....	916,773
Total native Christian adherents.....	1,471,727
Sunday schools 10,872; membership.....	422,135
Native contributions in U. S. gold.....	\$573,454

EDUCATIONAL WORK

Universities and colleges.....	37
Total students (only 60 females).....	4,982
Theological and Normal Schools.....	141
Students (male 2,350; female 1,237).....	3,755
Boarding and high schools.....	576
Pupils (male 55,937; female 15,110).....	77,400
Industrial Training Institutions.....	148

MEDICAL	
Hospitals.....	170
Dispensaries.....	355
Hospital in-patients in one year.....	61,612
Dispensary treatments (one year).....	2,072,537
Outside patients visited.....	44,020
Total individual patients.....	1,943,464
Total treatments.....	3,605,597
Minor surgical operations.....	57,506
Major surgical operations.....	15,156
Medical schools and classes.....	26
Students (male 106; female 44).....	150
Schools and classes for nurses.....	42
Students (male 13; female 27).....	316

PHILANTHROPIC AND REFORMATORY	
Orphanages.....	180
Inmates (boys 4,761; girls 7,522).....	13,400
Leper Hospitals and Asylums.....	59
Inmates (Christians 2,508).....	4,815
Homes for lepers' untainted children.....	18
Total inmates (Christians 339).....	460
Institutions for the Blind and Deaf Mutes.....	8
Pupils (male 136; female 204).....	340
Rescue Homes 8; inmates.....	360
Homes for Widows 15; inmates.....	410
Industrial Homes 19; inmates.....	1,134

Work of the Thirty-nine American Societies in India

Total number of missionaries, 1,667; of whom 527 are ordained; 513 married women and 480 unmarried, and 118 medical missionaries.

Ordained native preachers, 686; unordained native preachers, teachers, Bible women, etc., 13,746. Total missionary force, foreign and native, all classes of workers, under direction of American Boards or Societies, 15,413.

Principal mission stations, 350; sub-stations, 4,511.

Church organizations estimated at 2,488; total number of members in 1910, 418,775; total adherents, 725,321. Canadian Baptist and Presbyterian Societies included in figures above.

Work of the Thirty-seven British and Six Australasian Societies

Total number of missionaries, 2,160; 1,272 of whom are women.

Native workers of all classes, 15,778.

Principal stations, 638; sub-stations, 2,074.

Church organizations, 763; members, 352,758; adherents 554,170.

Statistics of the Four Leading American Societies in India

Workers and Members	Amer. Board	Pres. North	M. E. North	Baptist North
Ordained missionaries.....	27	57	238	105
Unordained.....	...	10	212	15
Women.....	56	115	...	154
Medical missionaries.....	5	13	...	24
Total missionaries.....	88	195	450	298
Ordained natives.....	69	57	375	341
Unordained natives.....	1,246	1,140	3,294	4,843
Principal stations.....	20	30	...	83
Sub-stations.....	497	159	...	2,279
Church organizations.....	95	53	...	1,359
Members.....	15,653	7,350	53,835*	153,363
Adherents.....	37,909	54,281	276,000	...
Native contributions.....	\$39,155	\$142,104	\$125,556	\$146,800

Notes. Figures of the American Board are for 1913; Presbyterian 1915; Methodist and Baptist 1914-15.

* In addition to the members, the Methodists report 153,363 probationers.

The Methodists do not report number of stations or church organizations. The Baptists do not estimate adherents, though the number would bring the total doubtless to 300,000.



SIMPLE BUT EFFECTUAL

A SELF-DENIAL Week! That would solve the problem of missionary income for this year for all our Societies. If really practiced, it would be as good for the health as for the missionary treasuries, while it would hearten the missionaries on the field, revive the church, and give the Five Year Program great momentum. Why not? The Episcopalians have tried it with amazing success. No long preparation is required. Just do it, and report the proceeds at once.



The Critical Month

March is the critical month with our missionary societies, for it closes their financial year, and tells the story of surplus or deficit, advance or retrenchment. We have pressed the missionary motives during the year, and given the facts that must appeal to the heart and consciousness of the true lover of our Lord and His cause in all parts of the world. We have said very little about money, for it is the purpose of MISSIONS to help inspire the spirit in our membership that inevitably means giving of self and all that one possesses in a true consecration.

This is the time when actual money must be thought of, in the light of the situation and the needs. The greatest stress falls this year on the Foreign Mission Society, which was instructed

by vote of the Convention at Los Angeles to increase its budget and expend a hundred thousand dollars more than it had proposed to do. The Society has obeyed instructions, and now the test of the value of Convention speeches and resolutions is to come.

The receipts of the Foreign Society for ten months do not show the necessary increase over the receipts for the corresponding period last year which must come if the year is to close without a large deficit. Indeed, heroic giving must mark the closing month in order to avert what would be calamitous for the Society and its work. This is a hurry call, but not a false alarm. Now is the time to give, not to discuss. The Convention instructed the Board to send the missionaries back to their distressed fields, and they have been sent. They must be maintained as well. The constituency that gave the instructions must meet the increased outgo of money. What will it do?



All the Work Calls

It must not be understood, in thus emphasizing the special needs of the Foreign Society this year, that there is less need than usual for support on the part of the other Societies. They have with most generous spirit conceded that the first place in emphasis should be accorded to the Society that has been specially burdened, but their needs are no less imperative, and there should be no deficit for any of them. Surely our people will see to it that while they increase their customary offerings, they do not give less to any

of the objects in their regular list. The way to help the Foreign Society out of its dilemma without putting any other Society in one is to make the regular offerings, and then add generously to the usual amount given to the one making special appeal. We hope that this month of March may be one of the best we have ever seen for our missionary agencies. Their work was never so great in its needs and its promise. The missionary enterprise is holding many Christians to their faith, which current events tend to shake. The evidences of the saving and transforming power of Christianity borne in from mission fields are satisfying and staying to confidence and trust.



Our Opportunity to Help

Rev. Charles S. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America, has just returned from a fraternal visit to the Hague, Berlin, Berne,

Paris, and London, where he has been in prayer and conference with representative leaders of the Christian Churches relative to relief work, religious work in prison camps, and other general interests of the churches, and for the purpose of deepening the relations of fellowship and co-operation between the Christian forces of America and those of each of these countries. He reports a hearty and warm response in all these quarters. He believes that the American churches will have a great opportunity in the period of reconciliation and reconstruction to follow the war. The one thing which is preparing the way for this is the relief work of America. The Christian work in which American Christianity has taken so large a part, in the prison camps of all countries, the self-sacrificing service of our physicians and Red Cross nurses, as well as the response to the needs in Armenia, Persia, and Belgium will open up future service, and Dr. Macfarland urges that we redouble our work of charity and relief.

NOTE AND COMMENT

¶ More smiling Christians would mean more Christians, there is no doubt of that. The Bible does not commend disagreeable goodness.

¶ Perhaps nothing is more trying to a missionary than to see chances slip away for want of equipment and force. As seen, for instance, in a report from Pegu, Burma: "The Buddhists are very strong and aggressive here. They have a large Anglo-vernacular school now in place of the one we might have had." Might have had—but no funds.

¶ Do not fail to read the announcements on other pages concerning the needs of the Education Board of the Northern Baptist Convention and of the Convention itself. If the Convention is worth having it is

worth sustaining, and it is time for the denomination to say so through its contributions to Treasurer Miner, who has ample space in his coffers.

¶ We are glad to note that the Foreign Mission Society has been granted a part of a morning session by the program committee of the Northern Baptist Convention, and will also join with the Woman's Foreign Society in an evening session at which the outgoing missionaries will be heard. This is at least a half-step in the right direction.

¶ Dr. John M. Moore, Secretary of the Five Year Program Committee, is sure that the Program has aroused enthusiasm from East to West, has gripped the imagination of our people as nothing before

has ever done, and put new heart into discouraged pastors and churches. Read what he says on another page, and ponder his "burning question."

¶ Dean Mathews never spoke truer than when he said that it requires no courage whatever to stand up and preach, but it does take courage, patience and ability to build the people up to systematic giving. A pastor's value to his people is what he can get them to do.

¶ A correspondent says the keynote of the Laymen's Missionary Convention in Minneapolis was the necessity for organized, educational missionary work in every local church. The local church and its pastor — that is indeed the keynote. Who will tell the missionary societies how to strike it? Or rather, how to get within striking distance; especially when the pastor isn't listening.

¶ We join with a great number of friends in tendering sympathy to Dr. J. K. Wilson, of *Zion's Advocate*, in his bereavement by the death of his devoted and gifted wife. Mrs. Wilson had the editorial instinct, and made the Woman's Missionary Department of the paper bright, interesting and effective. For forty years the center of a Christian home, and for many years a pastor's wife, she was in all spheres of service a woman of rare character, and will be widely mourned and missed.

¶ Get the Convention dates in mind:

MINNEAPOLIS, MAY 17-24

And plan to go. A Baptist Train from Buffalo is being arranged for, the New York and New England delegates and others coming together at that point. Apply for information to the local leaders: For New England, Rev. W. A. Kinzie, 16 Ashburton Place, Boston; for New York, Rev. Charles H. Sears, 53 West Washington Square, New York; for Philadelphia, Rev. O. T. Steward, 1701 Chestnut Street. Minneapolis and St. Paul are the banner cities of the Northwest, and the Northwest is worth visiting with or without a Convention to serve as a magnet. The meetings this year will be of large importance.

¶ Rev. Joseph Weston suggests in the *Watchman-Examiner* that three "V's" be put into the midweek meeting in the churches: *Variety*, *Vigor* and *Victory*. That is a good slogan also for the missionary meeting, and we shall add it to our list for the Five Year Program. Why not for the sermon, too?

¶ We have received the wedding cards of Rev. Albert Vernon Marsh and Mabel Agnes Church, who were married in London, and expected to be at home in Ikoko, Congo Belge, by February. Congratulations and all good wishes.

¶ Here is a significant definition given by educated Indians: "A Reservation is a body of land entirely surrounded by thieves." And as Dr. Bruce Kinney observes, we know that is too near the truth.

¶ As one result of Christian missions in China, the yellow peril is becoming Christianity's golden opportunity.



Investing Wisely

Here is an interesting statement concerning annuity bonds: "The wise way to provide for old age is to eliminate every possibility of loss. It is not sufficient to accumulate good assets, for their income may cease temporarily or may shrink. They must be steadily productive, and the income must be regular and beyond the reach of borrowers. The securities which meet these conditions and which yield the maximum income for a whole life time, is an annuity." The Annuity Bonds offered by the Missionary Societies furnish an excellent way of investing one's principal in the Kingdom of God, and at the same time enjoying benefits from the investment during the life time of the person who thus gives his money for missionary work. Many members of our Baptist churches who have written to the various Societies for information, have been surprised to find how attractive these Annuity Bonds are, and how many pleasant features they contain.

OUR MISSIONARY STORY

Betty's Missionary

BY HELEN J. CURRIER

LETTERS WRITTEN BY

MR. H. P. HUSTON, PRESIDENT OF THE RAILWAY CONSTRUCTION COMPANY OF CINCINNATI, OHIO, TO HIS SECRETARY, MR. KENNEDY

MRS. HUSTON TO HER DAUGHTER HARRIET

ELIZABETH HUSTON TO HER FRIEND SARAH MADISON

ROBERT HUSTON TO HIS COLLEGE CHUM THEODORE RICE

INDIA, CONTINUED

Darjeeling, India.

DEAR TED: You say you want to put me on the track racing contest at the Y. M. C. A. Field Day this summer. No, thanks. I have had enough for one while. The horror of that tiger chasing me up the track will stay by me many a month and I prefer to be a staid, well behaved citizen for some time to come.

We have just been visiting Calcutta for a few days and would have stayed longer, but father had a slight attack of the fever and we hurried up here in the mountains to cool off.

Calcutta being until recently the capital of India has of course been greatly affected by the British rule and this shows in the well kept streets and fine houses, but in spite of all the grandeur and the beautiful spots of this wonderful city, we found there the temple of Kali, the goddess of blood, for whom the city is named. Of course human sacrifices are not permitted any more, but there is a constant sacrifice of animals and the goddess and the surrounding courts are literally covered with blood. Her earrings are two dead bodies and she wears a necklace of skulls. How can the people worship such a being except through fear, I cannot imagine.

There are a number of other temples there which are more attractive, as well as the Imperial Museum and the wonderful Botanical Gardens, in which you could spend much time with pleasure.

Betty and I had been to the gardens one

day and were coming back when we noticed crowds of people around various tents and stands. It looked very much like a street fair, but a kindly Brahman nearby told us it was a religious festival. There were merry-go-rounds, crude Ferris wheels, all kinds of toys and eatables for sale, and incidentally a few religious ceremonies for the goddess they were honoring. They were certainly enjoying their religion.

We made a trip down to the Burning Ghat, where the dead are cremated, which is on the banks of the Ganges. It seems it depends on the wealth and wishes of the deceased and relatives, how much wood is used on these funeral piles, and often half consumed bodies are seen floating down the river.

You know the Ganges is a sacred river and the water is always used to sprinkle the dead and sometimes the whole body is immersed in it before burning. Pilgrims come long distances to bathe in it and it is supposed to contain great healing powers. The stream is muddy and dirty, as all the sewage from the city flows into it, but that seems to make no difference to the people. Mark Twain once said that the water could not hurt anyone, as no self-respecting microbe would live in such filthy stuff.

It was extremely hot in Calcutta and I was glad enough to come up here in the mountains to get a fresh breath of air. The enthusiasm of one member of our party cooled perceptibly even at the first mention of coming up here, for we had

expected to go to Ceylon and Mr. Mattox, who was with us for awhile you remember, was to meet us there. Betty has been touchy ever since we came and pouts like a six year old child.

Excuse me just a moment, I hear the daily train arriving and it is the unwritten law that everyone must meet the train.

Ten minutes later. I had just reached the porch of the hotel when I beheld the tall form of Dick Mattox coming up the path and my charming sister going forth to meet him. I at once retired for I knew that little Bobbie wasn't needed to make the wanderer welcome. I must go and hunt up mother, however, and break the news to her. Wonder how he found out we were here. More some other time,

BOB.

DEAR HARRIET: Father is feeling almost himself again and we will probably be moving on in a few days. I have greatly enjoyed our stay here and was glad to rest a little, but the men are getting anxious to be moving, so we will leave soon.

Mr. and Mrs. Munger, whose son is working among the Telugus in Southern India, were here for a few days and I was very much interested to hear their report of the work there.

In the sixty-five years of Baptist work among these people, the number of stations has grown from one to twenty-nine, but the work still to be done among these people is almost overwhelming, for in many places we have but one missionary to 500 or 800 people, and many more places where there are none at all. The Baptists seem to have been given this field as a special legacy, but the fact seems to be confronting us, are we caring for it as we should. A splendid start has been made, they tell us, but much more remains to be done before they can carry on the work alone. With the foundation of past efforts and increased resources of the denomination, the effects of the work should multiply more rapidly in the coming years than it has in the past. These people still need our help and need it badly.

The results that have been obtained have been very encouraging, for these poor and low caste people have responded nobly to the call and are trying not only to help

themselves but send the gospel elsewhere. Some little time ago the Telugu Baptist Home Missionary Society was formed for the purpose of helping the people in the outlying districts and those wandering tribes who have no permanent home. The response to the call for help in this direction was hearty and the people seem especially interested in their mission at Natal, South Africa, where they have sent a missionary of their own, John Rangiah. Though the people are often close to starvation, yet they have obeyed the Master's call and given out of their poverty.

The Mungers seemed to have caught some of the spirit of their children, for they were very enthusiastic about the opportunities open for Christian work of all kinds. Mr. Mattox got quite excited about the medical work, and I believe he would have started on the next train to set up a hospital all by himself if he had not promised his mother to make no decision in this matter until he came home. I hope he may realize his desire some day for the cause needs young men of his kind. His cheer and fun will help him over the hard places, and his kindness and sympathy would bring him a welcome wherever he goes, and he was considered one of the brightest students at the medical college and could probably build up an extensive practice at home in a short time, if he did not wish to go into mission work. I used to think it was a pity to waste special talent on work of this kind, but since I have seen the need and the difficulties connected with the work, I feel that we need to send our best, though it is not always easy to do so.

I was so glad to get your cheery letter and to know that you are enjoying your stay in Cincinnati so much. I felt sure your old friends there would make it pleasant for you and I see they are doing so. I must close now as it is time to dress for dinner. With love to all,

MOTHER.

Agra, India.

DEAR SARAH: If you want to play 'tend you was me, just put your head in the oven until your brains are well roasted and then set them on the ice to cool and you will have a faint idea of the contrast

between Calcutta and Darjeiling. We had almost forgotten there was such a thing as snow, but as soon as we reached Darjeiling we had a splendid view of the snow-capped mountains and felt the cool breezes coming from them. We climbed the mountain on the cutest little train. I felt like asking the engineer to let me have a turn and play with it awhile but even if it was small it took us up the long steep climb safely and quickly. We went through tunnels and on top of tunnels, and sometimes we wished there was a tunnel around us, for we seemed to be riding through space and Robert says he has a black and blue spot on his arm where I grabbed him when we went around the curves.

The natives in the mountains are much more alert and energetic than any we had seen and the town is full of life and bustle. There were quite a number of nice people at the hotel, wealthy Indians, Englishmen, Americans and others but not as many as there will be later in the season. There are plenty of beautiful walks and rides around through the country and we had a delightful time, while waiting for father to feel well enough to go on.

Mr. Mattox has been with us for several days and he always makes it jolly wherever he goes. He even teases father and makes him laugh. He is going with us to Egypt and we are headed that way, though visiting a number of cities en route. We are at Agra now and I for one am in no hurry to leave, for of all the palaces and beautiful buildings we have seen on our trip, the tomb Shah Jehan built for his queen is by far the most wonderful. I exhaust my vocabulary of adjectives every time I go to see it and the next time I have to begin all over again.

The architecture is said to be perfect and the combination of marble, carvings and precious stones is wonderful. The great white dome standing out from the surrounding trees looks almost golden in the sunshine, but at night it looks like an immense pearl set in black. There are wonderful screens of delicate carving and priceless inlaid work. It would take months to see all of it in detail and appreciate each design. The whole of the

Mohammedan Koran is carved on this tomb, though this monument really defies its teaching that women are inferior to men and have no souls, for Shah Jehan loved this beautiful lady and we are told that an ideal relationship existed between them. Father told me the story of Shah Jehan and his love for his wife, as we were coming home last night in the moonlight from visiting the tomb, and when he had finished, he put his arm around me and said, "Little girl, I hope you will never marry until you are sure that you love him with an everlasting love, and trust no one's opinion but your own." I wonder what is the matter with father. It must have been the moonlight don't you think? He has always wanted to tell me what to do before.

I must stop, for Mr. Mattox is waiting to take me down town. He is sitting on the step below me and every two minutes he puts on an injured air and reminds me that he is still waiting, so I really must go. With lots of love,

BETTY.

Bombay.

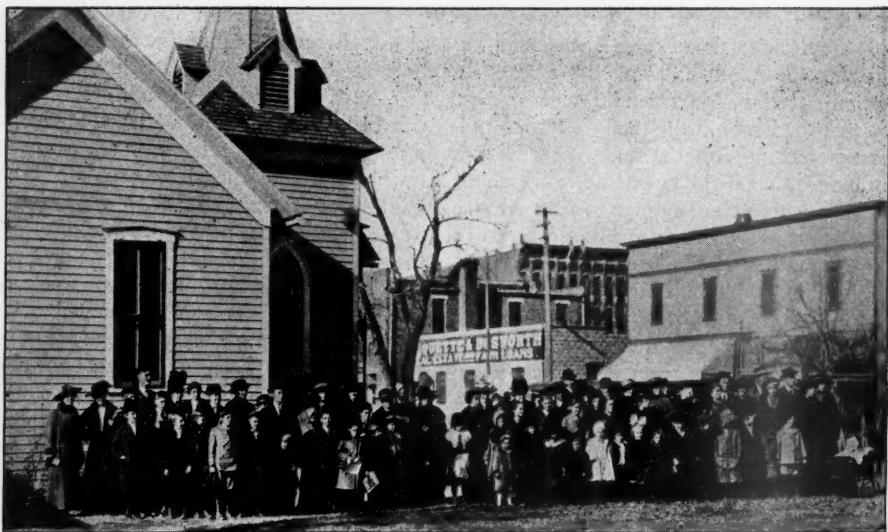
DEAR MR. KENNEDY: Your recent letter, containing the announcement of your engagement, was certainly a surprise and I must say rather a shock to me. I have been in a position to direct people for so many years that I thought I had a right to dictate to my secretary and my daughter even in personal matters, and I had come to depend upon you as a son in business relations and thought nothing could be more suitable than a union between you; but I find that I was no better than the heathen parents we think so cruel, who arrange all marriages without consulting those most interested.

I think we may be able to arrange to be home in time for the wedding and allow you to reach the Philippines to oversee the beginning of the work on the new railroad. That will make you quite a nice wedding trip and I am sure the friends we made when there will be happy to do what they can to make it pleasant for you.

We are sailing tonight for Egypt and I must hasten to get this letter in the post. Your friend,

H. P. HUSTON.

(To be Continued)



CHURCH BUILDING AND SUNDAY SCHOOL AT GARDEN CITY, KANSAS

A Ten Days' Itinerary in Kansas

BY THE SUNDAY SCHOOL AND YOUNG PEOPLE'S DIRECTOR



SHALL be pleased to have you go with me on a ten days' tour through the state. The pastor of the church at Garden City had arranged with me for an Institute as far back as

early in October, to be held the first week in December, and although the pastor had resigned and accepted another field by that time, the church had me come on. I arrived on the second of December and remained till the fifth. Garden City is one of our best cities in the western part of the state, with about 5,000 inhabitants. It is in the midst of the sugar beet industry, and the sugar beet plant is located there. The product this year was about two million pounds of sugar.

Our church there is progressive, but has had quite a struggle. The building is inadequate but the members are wide-awake and hope to have a better building in a few years. They have a very good parsonage. The membership is 127, but more than 40 of these are non-resident.

The enrollment in the Sunday school is 112. They have a young people's society of about 20 members. The Institute was well attended. Several took notes all the way through and secured credit certificates at the close. The church has just called Rev. Mr. Stout from Colorado and the outlook for the work is excellent.

On the morning of the fifth I ran down to Dodge City, about 50 miles to the east, to be with our church there for the morning service. Dodge City is the oldest town of any size in that part of the state, and has had a central place in the making of history in Kansas. For years it was the center for the cattle men and cowboys of the western part of the state. The reputation has not always been favorable. However, it is now considered a very wide awake and progressive center. Our church has been very backward. It was organized long enough ago to be the strongest church in the city, it is now the weakest of the large denominations. Lack of careful leadership locally and of pastoral care are the reasons for our failure there. They now claim 5000 population. The church reports 66 members, with 50 in the

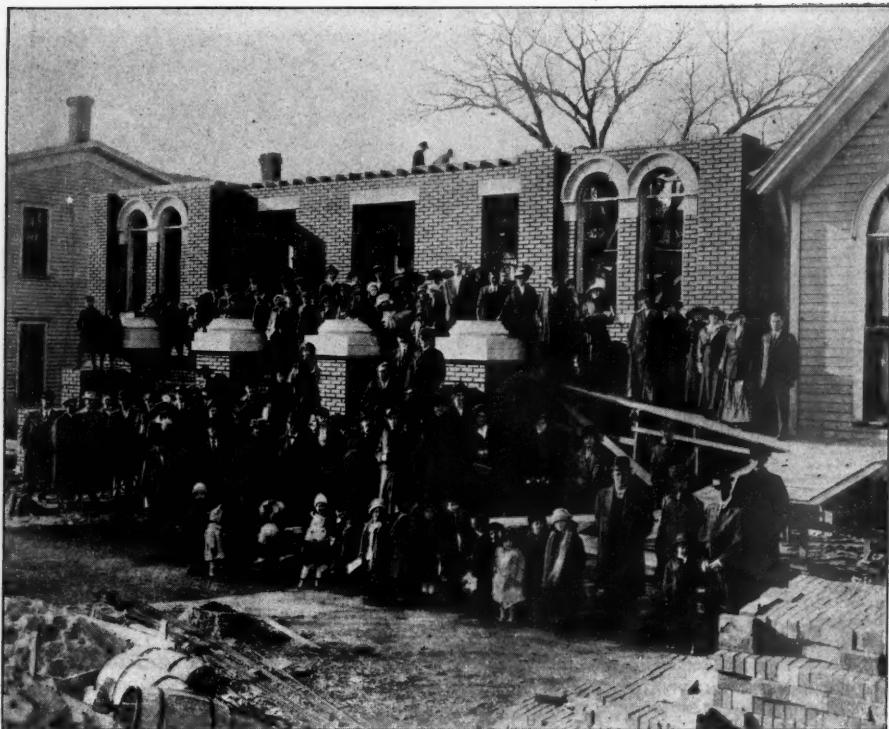


BUILDING AND SUNDAY SCHOOL AT SCOTT CITY, WHERE THERE IS A FINE FIELD FOR A WIDE AWAKE MINISTER WITH GRIT AND GRACE

Sunday school. They have recently reorganized a B.Y.P.U. that is starting off with good promise. They have no pastor, but would be glad to have a strong leader. I was told that five men would give one hundred dollars each toward the support and that likely enough more could be raised to make the support from the church \$1,000. Where are our men of heroic mold to take hold of such fields as these and bring them up?

I returned to Garden City for the evening service and closed what was a very successful Institute under the circumstances. On the sixth I ran north about 30 miles to Scott City, a town of some 1,200 people, county seat of Scott County, and the center of the shallow water district. In this part a great many pumping stations have been established for irrigation purposes. They only have to go from 25 to 75 feet to sheet water, and the supply seems inexhaustible. This is one of the newer towns and very progressive. We had fine leadership in the earlier years of our work there, so have a good church building, the best in the town. However,

until the last two years all that country suffered severely on account of bad crops, and as a consequence the church lost heavily in membership, and has not had regular leadership for more than five years. They are now very hopeful and looking for a pastor. They say they can give a good man \$1,000 and furnish him a home. They had a man on the field recently and it is hoped they will be able to settle a pastor soon. They had a debt of some \$2,500 left over from the building enterprise and it seemed hard for them to handle it. The interest was heavy, and finally the women took the matter up and last year had 160 acres of wheat sowed. From this they cleared nearly \$1,500. Some of the farmers put out five and ten acres, the product of which they proposed to devote to church work; so in this way they have relieved matters wonderfully, and look to the future more hopefully. I heard when there that they planned to put out fifty or sixty more acres of wheat this year, even though it was then quite late. They report 59 members in the church, with an enrollment in the Sunday



INCOMPLETE BUILDING AND SUNDAY SCHOOL AT SALINA

school of 113, the largest in the city. I had a delightful time with them for an evening service.

On the seventh I traveled by train for about 30 miles to Dighton, a place of some 500 people, the county seat of Lane County. Through the recent hard years our church there became greatly weakened. In the midst of the most trying period the Disciples church lost their building by fire. They proposed to come over and worship with the Baptists and join them in their Sunday school and help support their pastor. The Baptists accepted this offer, but it has been hard to keep a Baptist minister and we have lost heavily by removal. Recently the Methodists held a very successful meeting in their church. The whole community was stirred. From this meeting there came some twenty or more young people from Baptist and other families asking to be received into the Baptist church. We only report 59 members and 17 of these non-resident; but if they had their own preaching service and Sunday school they might go forward.

From there I ran east to Great Bend, a place of some 6,000 people, located in one of the best parts of the state. I had a chance here to confer with Pastor D. E. Moore about his work. This is where the recent cyclone spent its force and fury, leaving wreckage and destruction in its way. The loss of life was small but that of property heavy. Our own people who lived in the southeastern part of town suffered very heavily. This church has 124 members and reports 230 enrolled in the Sunday school. The outlook is good. However, I have heard since visiting this field that the pastor has closed his work.

That same evening I ran west on the main line of the Santa Fé to Larned and met a small group of our people there. They have no pastor and are badly divided. Larned is a place of at least 5,000 people. It is a very enterprising place and our church has had fine opportunity, but they have no preaching service now, and the Sunday school is quite small. Sympathetic, intelligent leadership is the only thing that will avail anything now. It is

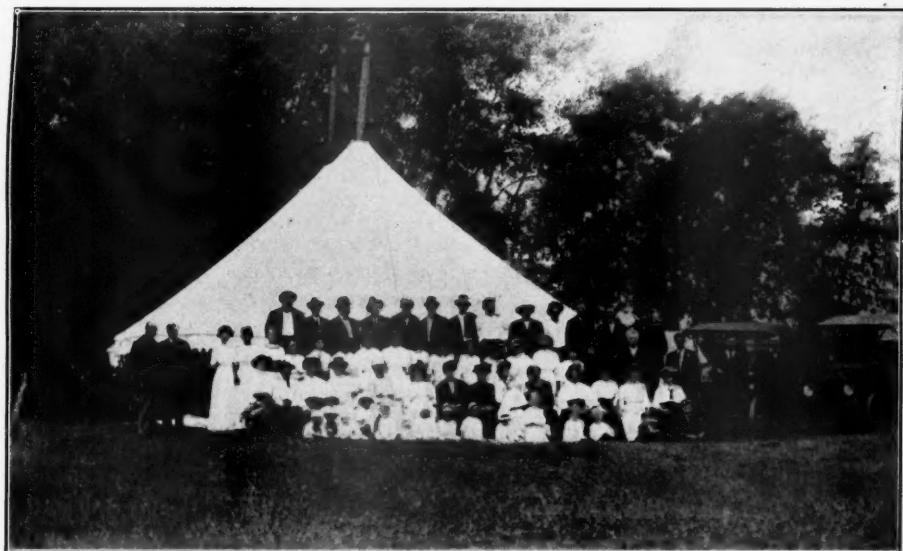
hoped that such a leadership can be secured for this important field.

From Larned I ran back through Great Bend and to the northeast to Salina, a center of 8,000 or more people. I spent the ninth and tenth there in the Salina County Sunday School Convention. The weather was very disagreeable and the attendance small. I spoke some three or four times on various phases of Sunday school work, and had opportunity to confer with Pastor Rev. J. M. Powell, who is the county president, one of our progressive leaders doing a fine work. He is liked by all the people regardless of religious alignments. I also had a chance to look over their new church building now in the process of erection. It is a building about 50x90, with basement under the entire structure. It is to be well arranged for Sunday school work and will give them a wonderful advantage over what they have had in their small frame structure. It will cost about \$20,000.

On the evening of the tenth I was to have gone to the northwest about 55 miles, for an anniversary meeting of the Barnard church, but an epidemic of measles pre-

vented the holding of this meeting. I went there on the eleventh and spent Sunday the twelfth with them and had a very fine day. Their pastor, Rev. R. W. Simpson, had just accepted city mission work in Boston and gone from the field. Barnard is a village of about 600 people and the terminus of the Minneapolis Branch of the Santa Fé. It is quite an enterprising place. The church has a membership of 134, with enrollment of 138 in the Sunday school, a B.Y.P.U. of 36 members and a Junior Society of 29. They are looking for another pastor. They have a very good parsonage, but the church building is inadequate for their Sunday school work. They will find it necessary to enlarge their building soon. From Barnard I returned to headquarters.

Our Baptist work in the state as a whole is growing, and the prospect is good, but unless we can secure leadership for many of our churches in the western half of the state we shall lose heavily. Our work is not established in this part of the state, but the opportunities are great for loyal, self-sacrificing men. This is a challenge for the heroic type of men in our ministry.



MISSION TENT NEAR MCINTOSH, IN WHICH EVANGELISTIC MEETINGS WERE HELD. THIS IS AN INTERESTING PHASE OF THE WORK WHERE THERE ARE NO MEETING HOUSES AVAILABLE



Farewells at Hanamkonda

Rarely is such proof given of the far-reaching influence of a missionary's life and work as that disclosed by the following account of what occurred on the departure of Dr. and Mrs. Timpany on their furlough. Especially noteworthy are the words of the non-Christians.



In November, 1893, the missionary party consisting of Mrs. W. H. Bixby and two children and Dr. and Mrs. J. S. Timpany, arrived in Hanamkonda, India, and apart from the lonely missionary, who welcomed wife and children, and a few Indian workers, they received little welcome. Indeed the arrival of the newcomers was almost unnoticed. Soon, however, the word began to go out that a missionary doctor was at the mission house and had been healing the sick who sought him. Calls began to come to the homes of the people. Sick were carried on cots sometimes miles in the hot sun, but there was no place to keep them. The missionary doctor, after a period for language study, was left alone in charge of the evangelistic work of a very large field (nearly 6,000 square miles) with few Christians or workers. The preaching of the word had often met with opposition. As the doctor went about his work, a double ministry, often working in the town and villages in epidemics of cholera, smallpox, or in times of threatened famine, friendships sprang up and soon the missionary and workers were heard gladly. In time, the people began to ask why we had no hospital and

eventually a subscription was started by a Mohammedan gentleman, and funds were contributed by all classes of the community. After nine years of work in India, Dr. Timpany was enabled to open a hospital large enough to accommodate twenty-six beds, without any financial help from the Foreign Society. Local contributions, famine labor, and small gifts from personal friends had accomplished this end.

In the spring of 1915, after twenty-two years of service with only one furlough to America, Dr. Timpany and his wife were about to return home. A suggestion had been made to transfer Dr. Timpany from Hanamkonda, on his return from furlough, that he and Dr. Stenger might be associated in opening up the proposed Clough Memorial Hospital in Ongole. The people of Hanamkonda and surrounding villages had held meetings of protest, and had petitioned the Society in America not to make the transfer. Shortly before leaving Dr. Timpany received word that he would be returned to Hanamkonda. Thus the last days of his second term of service were mixed with farewells and rejoicing that his absence would be only temporary.

During his term of service two branch dispensaries had also been opened. One of these, at Jangaon, some thirty-five miles from Hanamkonda, is the only source of medical help for many miles to the people of that district. It has been warmly welcomed by people of all classes. The week before leaving Hanamkonda,

A Farewell Address.

50

The Dr. & Mrs. J. S. Timpany,

(MEDICAL MISSIONARIES,

REV. SIR & RESPECTED MADAM,

A. B. V. M. M. Branch Dispensary,

JANGAON (DECCAN.)



We, the Members of the Jangaon Baptist Church, the teachers, preachers and the pupils of the school and the non-christian friends of Jangaon and its environments earnestly beseech you to permit us to approach you on the eve of your departure to your homeland, from our midst, to bid you a loving farewell with a brief expression of our feelings and sentiments on the occasion.

In availing ourselves of this opportunity we wish to express our deeply-felt gratitude to the Almighty God for the mercy He has shown you to discharge honestly your multifarious duties as a powerful instrument in His hand for the good of this country.

We are quite aware of the fact that you have been working in some places of the Deccan more especially in Hanumakonda for over a score of years and have conferred many obligations on multitudes of people of all castes. Actions speak louder than words, hence much does not remain for us to say as to what valuable service you have rendered to the country.

The occasional visits you paid us when the contagious diseases such as Cholera, Plague, and small-pox, were prevalent and the timely help you extended to us can not be soon forgotten by us.

You observed from your mature experience and perfect Judgment that a Branch Dispensary in connection with V. M. M. Hospital, Hanumakonda, was needful here and endeavoured towards its establishment. Your efforts, in this direction, were crowned with success and the Branch Dispensary, here at work since 3 years under your supervision, is a great blessing not only to the Christians but also to the various people irrespective of caste, in times of sickness as there is no Civil Dispensary.

The pains you have taken to train up some of our Indian christian girls as nurses and boys as compounders and hospital assistants are very praiseworthy; for you have taught them not only the dignity of medical work but also that it will help them to ameliorate their poor condition and to build themselves up in independence and other strong christian virtues.

You understood to some extent the nature and difficulties of the people and dealt with them as a father in all your relations with them; and whenever they came in contact with you, you endeared yourself with them by your patience, modesty and easy accessibility.

We are happy and proud to see before us to-day your excellent and lovely partner in life. Allow us, Respected Madam, to say, since you came to our dear land you have been really a partner with him, not in his joys alone but also in his hard work; for, by your careful management and an ungrudging sharing, you had all this while relieved him of a large portion, not only of the difficult domestic duties but also of a good deal of others, so that he might be able to devote his capacities in all their fulness to this noble cause of healing the sick and suffering.

We extend a hearty welcome to the Dr. and Mrs. J. W. Stenger who will take charge of all your work during the absence and we hope they would satisfactorily fill your place.

Now we humbly request Mrs. Timpany and you to accept these small presents as tokens of our gratitude and love towards you.

In conclusion, we pray that God Almighty should be with you in your voyage home, surround you with all comfort and happiness during your stay there, and bring Mrs. Timpany and you back in health and strength, to your beloved work.

Yours in the Lord,

The Christian and Non-Christian Communities,

JANGAON.

Dr. and Mrs. Timpany, and Dr. and Mrs. Stenger were invited to Jangaon, where a reception was given by all classes of the community, as a farewell to the Timpanys and welcome to the Stengers. A tent had been pitched in front of the dispensary, decorations and banners in gay colored tissue paper adorned the place, and here the Mohammedans, Hindus and Christians gathered. The missionaries were entertained with an interesting program, garlands of flowers were placed about their necks, fruit and sweets were distributed and a farewell address was read, a copy of which printed on white satin and framed, together with a silver cup suitably engraved, and a silver pencil case, was presented to Dr. and Mrs. Timpany.

A few days later the people of Warangal town, adjoining Hanamkonda, invited the missionaries to a similar farewell reception, and Dr. Timpany was again presented with an address, together with a gold medal on behalf of the merchants, bankers and other prominent non-Christian citizens. The medal bears the emblem of the Mohammedan State in which they have worked, the star and crescent cut on a shield, with fancy scroll bearing the name of the town, "Warangal," and the dates 1893-1915. On the reverse is inscribed "Presented to Dr. J. S. Timpany by the people of Warangal in recognition of his benevolent services to them."

The next evening the public of Hanamkonda and nearby towns and villages gathered in the Mission compound for a farewell reception. Over 500 people were present. A large shamiana had been pitched, carpeted and seated, and the place was illuminated with kitsu lights. The missionaries were conducted from the bungalow to the seats of honor beside the Subedar (Governor), a Mohammedan gentleman who presided on the occasion. The people represented Mohammedans, Hindus, Parsees, Indian Christians and Europeans. This was the first time in the history of our work in Hanamkonda when the Christians had been associated in any social function with the official and wealthier classes of the community. At this time the program had been left to the Christians, and began with an English prayer followed by scripture reading in

Telugu, Telugu prayer, English and Telugu hymns, etc. Then came the garlanding of missionaries and the leading government officials and gentlemen present, after which an address was read and presented to Dr. Timpany in a beautiful silver casket; while Mrs. Timpany was presented with a pair of gold bangles on behalf of the people of the town. The Telugu Christians then read an address which was printed on satin, framed and presented to Dr. and Mrs. Timpany, in which they reviewed the development of the school and evangelistic as well as the medical work in the past twenty-two years.

An opportunity being given for personal words of farewell and appreciation, a Brahman gentleman spoke most warmly of the work of the Christian missions in India. After reviewing the various religions, Hinduism, Buddhism, Mohammedanism, he went on to say that it had been left to Christianity to come in to work for the outcaste and depressed classes, and to provide schools and hospitals for those in need. From all sides came words of loving appreciation of the work being done in the American Baptist Mission in Hanamkonda.

The addresses are so characteristic, and show so clearly the place which our missionaries can win in a non-Christian land, that we give some of them here.

FAREWELL ADDRESS AT WARANGAL

To Dr. and Mrs. Timpany, of the American Mission, Warangal (Deccan).

We, the inhabitants of Warangal and its suburbs, deem it a privilege to be associated with the demonstrations of to-day. Painful as your departure is to us all, we cannot however let slip this opportunity without expressing our sincere gratitude to you, who have consecrated your life at the altar of philanthropy, and have worked for the welfare of the teeming population of this District.

Born in the land of the Rishis, and associated with the mother of modern democracy, you have combined in yourself the selfless devotion of the East with the practical utility of the West; your generous sympathy for the poor and your keen interest for the alleviation of their distress have been a household word in the District. The Hospital and the charitable dispensary of the Baptist Mission that have thrived under your care and zeal, will be handed down to posterity as a monument of good will, generous sympathy and cosmopolitan charity on your part.

Sir, you have lighted the torch of enlightenment in the midst of darkness. Your parental solicitude for the spread of culture among the benighted population of the District, has thrown open the portals of education to all alike without distinction of caste, colour, or creed. This beneficent act of broadminded sympathy has stamped your name indelibly on our hearts; and has raised for yourself, a memorial more lasting than brass, bronze or marble.

Sir, we shall fall short of our duty if we do not give expression to our heartfelt thanks to Mrs. Timpany who has been your guide and inspirer during the troublous periods of life. Her love letters are a theme of admiration to all, and her solicitude for the betterment of the condition of her own sex of India, is too well known to need repetition. So, let us hope that in the midst of your multifarious duties of life in that distant land of the New Hemisphere, the welfare of the teeming millions of India will lie nearest to your heart; and we shall consider it a boon — although separated by thousands of miles — if your united efforts are directed towards the advancement of the material condition of the people of India; thus linking the East and the West in the golden cord of love, sympathy and admiration for one another.

In conclusion, we wish you a good and safe voyage, and look forward with intense delight to the day of your return, when you shall resume the benevolent task of relieving the distress of the poorer people of Warangal District, over which you have been placed for the last twenty-one years or more.

We remain, yours most sincerely,
Inhabitants of Warangal, Hanamkonda,
Matwada and of the adjoining places.
Warangal, 5th April, 1915.

FROM A MOHAMMEDAN

LADIES AND GENTLEMEN: Before I say anything in praise of the benefits conferred on the public by Rev. Doctor and Mrs. Timpany, I must thank the Nawal Subedar Sahib Bahadur, on behalf of the public, for kindly consenting to become the chairman of the present meeting. Rev. Doctor and Mrs. Timpany have resided in the portion of H. H. the Nizam's Dominions for the last twenty years, and their residences during these years have been most beneficial to the people of this district. Besides showing kindness to the people of their own religion, they have treated people of other castes and religions in the same way, without making any distinction in the least among them, thereby making the public love, respect and honor them.

When Dr. Timpany first came here, he opened out a small dispensary for the medical treatment of the people round about. After a time, the people gained so much confidence in his medical skill, that they came flocking in to the dispensary from all parts of the District. He was so successful in his medical

practice, that day by day the number of patients increased by leaps and bounds. After a great deal of trouble and expense, he had a large hospital and other buildings erected for the treatment of in and out patients; arrangements for the housing of the ladies of the zenana even were not overlooked. Let me at this juncture put in a word of praise to Mr. Rengiah, Doctor Timpany's able assistant; let it be said to his credit, that he has followed in the footsteps of his superior in every way; the result of all these righteous endeavors was that two new dispensaries were placed under the watchful care of Doctor Timpany, one at Jangaon in H. H. the Nizam's Dominions, the other at Khamam in the British territory. Those who came to these dispensaries were so well cared for, that they blessed the very name of Rev. Doctor Timpany. Mr. Chairman, ladies and gentlemen, whatever thought I have expressed in these disjointed sentences of this address, are true in every way, and come from the very bottom of my heart. Before I close, let me say a few more words in praise of Doctor and Mrs. Timpany for which occasion this meeting is held.

God Almighty has given to his different creatures many and varied gifts, but the greatest gifts given to man are the gifts of love and sympathy for his fellow men. To Rev. Doctor and Mrs. Timpany these two gifts have been bestowed in a larger measure than it is the lot of others to get. Their love and sympathy have been extended to rich and poor alike, without making any difference as to caste, color and creed. We therefore regret their departure from our midst, even though it be for a short time and are overwhelmed with grief. Nevertheless, we have one consolation that they will come back to us after a period of a year and a half, and we wish with all our hearts they will make a safe voyage to their homeland and return safely after the lapse of the furlough.

I therefore end with the prayer, God save H. H. the Nizam. May God give Doctor and Mrs. Timpany a safe voyage home and bring them back safely.

[Translated from the Urdu address read by Mr. Syed Mohamed Abid, Pleader High Court, by Syed Mohsin Ali Bilgrami, Divisional officer, Madira, Warangal Dt.]

The Farewell Address from the Inhabitants of Hanamkonda said: "Hindu, Mohammedan and Christian have benefited through your medical and religious ministrations, and it gratifies us to know you have never spared yourself when occasion demanded your services. Mrs. Timpany too has been ever ready to do all in her power and is recognized by all to be your most cheerful and indispensable helpmate."

[This was inscribed on yellow silk with fine lace border, and there was another, on yellow silk, the national color, in Telugu, from the Christians of the Mission.]



J. LEE LEWIS



C. F. WOOD

A Typical Day with the Newton Missionary Team

BY J. LEE LEWIS

IT is 10.30 Sunday morning, November 21st. The Newton Gospel and Missionary Team arrives at the Market Street Baptist Church, Amesbury, Mass. The pastor greets the quartet warmly and after a prayer for God's blessing on the day's meetings we take our seats on the rostrum. One reads the Scripture lesson from the tenth chapter of Romans and another gives the pastoral prayer. Then Pastor James S. Cann pleasantly refers to the close association of Newton professors and graduates to the Market Street

Church, in introducing the prospective missionaries.

The first speaker reviews "The World Situation," emphasizing the fact that the European war has had a disastrous effect on the missionary enterprises of the countries involved, for the foreign non-Christian nations are saying that the warring countries think more of making war than preaching Christ. The only peaceful great western nation, the United States, must prepare to take up part of the mission work abandoned by these fighting coun-



ALVA V. WOODS



E. S. BURKITT

tries. "The Five Point Program of the Baptists" is the answer of the Northern Baptists to the command "go forward and possess the land." "But each church must enthusiastically support this program," says the third speaker, "before it becomes operative in our Baptist democracy of churches." Then follows an appeal to each church member present to consecrate his or her life and money to the unfinished work that Jesus began and to spend a greater amount of time in mission study and prayer for the occupied and unoccupied fields. After the benediction many come forward to thank us for the messages and wish us godspeed.

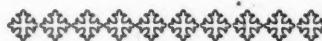
Several divisions of the Sunday school hear missionary talks at the noon hour. Hospitable members take the young men home for dinner. The Junior Christian Endeavor Society hears a speaker at 3 o'clock, while at 6 the young people listen to the narration of "The Annihilation of Armenia," by a member of the team who has been in Sunday school work among the Armenians in East Watertown.

Two hundred and fifty people, most of them young men and young women, fill the vestry at the evening service. After the song service, which the pastor leads, we speak on four parts of the same text, Revelation 3:20: "Behold I stand at the door and knock; if any man hear my

voice and open the door, I will come in to him, and will sup with him and he with me." The patient Saviour outside the door of man's heart knocking for admittance is vividly portrayed. The second speaker beseeches the hearers to listen to the voice of Jesus above the babel of the world's voices. "Jesus will never force open your heart's door. You must do that yourself, for the latch is on the inside." The last speaker finishes the picture by telling of the joy of having the Saviour in the heart and what peace and contentment come when one is living in constant fellowship with Jesus. The word does not return void unto Him who gave it, for several signify that they desire to let the Master in at once. Pastor, speakers and people rejoice at this response and a good old-fashioned hand shake is participated in by all. From personal testimonies we know souls have been stirred to action and lives rededicated to loving and more faithful service for the King of Kings.

The pastor and deacon take us home for the night. Sleep is welcomed. The bright morning sun awakes us and we climb a nearby hill and look over into four states. As we hurry for the train the home of John G. Whittier is pointed out to us. And we are off for Newton Centre and another week's work.

*THIS IS CERTAINLY PRACTICAL AND EFFECTIVE TRAINING
FOR THE PASTORATE. THESE YOUNG MEN WILL BE BOTH
EVANGELISTIC AND MISSIONARY MINISTERS OF CHRIST*



What College Men are Doing in Missions

Princeton University mans and finances the Y. M. C. A. work in Peking, China, and the Princeton building is said to be the most imposing modern edifice in the Chinese capital.

Harvard men have assumed financial responsibility for a medical school at Shanghai, one of the finest medical schools to be found in the East.

Yale men have a mission in Hunan, in the heart of China, with hospital and dispensary.

The University of Michigan has undertaken the support of a medical mission in Arabia.

Missionary interest is increasing in the leading colleges and universities. Herein is large hope for the future.

MISSIONS HAVE BEEN RECOGNIZED AS A MAN'S WORK



Kaoru and Janet

THESE two little girls—one a brunette and the other a blonde—are very dear friends. Let me tell you a little story about them and see if you don't think so, too.

Kaoru is a dear sweet Japanese girl living in northern Japan. Janet is the daughter of one of our missionaries living in the city where Kaoru's home is. Janet too was born in Japan and has lived here nearly all her life and so can speak Japanese almost as well as her friend.

These two little girls went back and forth to each other's homes nearly every day and played so happily together. But last summer the time came when they must separate, for Janet must go to America to school. As the day drew nearer, stronger grew the cords of love that bound these two little girls.

Friends big and small seemed to vie with each other in bringing farewell gifts. Janet had been in a jinricksha to make her farewell calls on all her friends (which is the proper thing to do). And now the last afternoon had arrived for Janet to be at home, and as usual Kaoru San had stopped on her way home from school.

The two little girls seemed sad indeed at the thought of the long separation which was to commence on the morrow. But before leaving Kaoru San said, "Janet San if I can I will be at the station to see you off tomorrow." (A pleasant custom here in Japan of going to the station to meet a friend and also to bid adieu there.)

Then adding, "Janet San, I've asked my teacher if I can go."

"The teacher asked me who I wanted to see off at the station. I said, you was going to America and I am so anxious to

go to the station to see you off. But my teacher said, 'Which is the more important your school or to go to the station?' I knew what I wanted to say but I didn't want to be impolite to my teacher. But, Janet San, if I can't go when I hear the one o'clock train come in (that was the



JANET STEADMAN AND KAORU SAN

train that Janet was to take) I'll put my fingers in my ears and put my head down on my desk!"

The hours passed all too rapidly, and when Janet rode up to the station early the next afternoon in a jinricksha who

should be there but Kaoru San! The shafts were lowered to the ground and in an instant Janet was in the embrace of her friend, and the two were shedding tears of real sorrow.

Many kind friends were there to wish Janet and her brother good-bye, and said with tearful eyes, "May you have a good and safe journey and hurry and come back again!"

These friends had spread out the length of the long station, and Kaoru San was the farthest down the line — the very last!

The train moved out and on and when the handkerchiefs were waved and waved until the friends were left far behind, Janet drew her head into the car and said, "Mamma, I have so many such nice friends here in Morioka and I'm coming back just as soon as I finish school. But do you know, I think Kaoru San loves me the best because she hasn't her own mamma."

As soon as we returned from seeing the children sail at Yokohama, the friends came to inquire if all had gone well, etc. Kaoru San came too, and throwing her arms around me she leaned her head upon my shoulder and sobbed and sobbed. I said with tears in my own eyes, "Don't

cry, Kaoru San." She soon gained control of herself and said, "If it was only for two or three years but it will be so long before Janet San comes back again!" She stayed and we had a nice little visit. Upon taking her leave she said, "*When you are lonesome send for me!*"

The dear child comes in often and loves to talk about her friend, Janet San.

The days wore slowly on and finally the looked-for letters began to come and one enclosed for Kaoru San with this message, "Tell Kaoru San I miss her dreadfully and tell her to be sure and write soon!"

Several months have passed and a few days ago Kaoru San and another friend came to see me — this time bringing a package and saying, "Will you please address this — it is for Janet San for Christmas."

Now I've told you the story. Don't you think so, too — that Kaoru and Janet are true friends?

And let me whisper something — there are other little Japanese girls in Japan — some in America, too — with just such loving hearts waiting for you to love.

Mrs. F. W. STEADMAN.



FIVE YEAR PROGRAM SLOGANS

[The Contest is on. Send in your best epigram]

Power in Plenty for the Program Impossible
 Give the King His Kingdom
 Sacrifice Spells Success
 Goals Five, Years Five, and Faith Forever
 If Consecrated We Can

FIVE FOUND	YEAR OUR	PROGRAM. PART.
FIRST, INSTRUCT VERY EMPHATICALLY,	FALL IN! VACILLATING ENFEEBLES	FINANCE IN VAIN, EXCEPT
YOUR ENTIRE AUDIENCE REGARDING	YOU. EACH ADDITIONAL RECRUIT	YOU EARNESTLY AND REVERENTLY
PROGRAMMED ROUND-UP OF GIFTS, RESOURCES AND MEMBERS.	PROMISES RESULTS. OPTIMISTIC GRACIOUSNESS REACHES ALL MANKIND.	PRAY, REMEMBERING, OBEDIENT GODLINESS REQUIRES AMENABLE MATERIAL
FIVE FOUND	YEAR OUR	PROGRAM. PLACE?

FOR A POSTER MAKE THIS FOUR TIMES LARGER AND PUT THE CAPITAL LETTERS IN RED, AS THEY ARE IN THE ORIGINAL

THE FIVE YEAR PROGRAM

The Local Church and the Five Year Program

Rev. B. L. Newkirk, pastor of the Wayne Avenue Baptist Church, Germantown, Philadelphia, has developed a fine program as "an educational adjustment of the local church to the Five Year Program." He states "our church objective in a nut shell" as follows:

OUR AIM

FIRST: Every member efficiently at work for Christ.

SECOND: One hundred souls by Easter.

OUR PROGRAM

Fourteen weeks of Preparation.
Seven weeks of Consummation.

1. Big Brother and Sister League.
Twelve Team Captains. One hundred and thirty-two enrolled. Each to foster, help, stimulate, encourage, re-win one weak member. Inaugurated Nov. 24.
2. Block Scout Auxiliary.
One worker in each block of 100 homes in strategic sections, to report new families.
3. Prayer Meeting Record of each member kept Dec., Jan., Feb. Thirty-five Secretaries.
4. Twelve Degree Efficiency Drill taken by at least one third of membership. Twelve instructors. Exposition of the Twelve Degrees, Wednesday nights of Dec., Jan., Feb.
5. WIN-ONE-CAMPAIGN.
For One hundred souls for CHRIST and His CHURCH.
One hundred members taking Personal Work Pledge.

Campaign opens March Communion.

Campaign closes Easter Day.

WE ARE ABLE!
AND WE WILL!

"The Twelve Degree Efficiency Drill" is a series of outline studies in the principles of life and service. Already 75 members have registered to take these twelve degrees. Other pastors who are interested

in such an educational development of their churches as a pre-requisite to the accomplishment of the Five Year Program should send ten cents to Mr. Newkirk for a copy of this pamphlet.



"Cashing In"

BY JOHN M. MOORE, D.D.

How much is the Five Year Program worth to the denomination and to the kingdom of God?

It has gripped the imagination of our Baptist people.

It has put new heart into discouraged pastors.

Hundreds of churches have definitely voted to become "co-operating churches," which means that they have agreed, among other things, to co-operate in accomplishing the goals of that program."

This is good — and promising.

THE BURNING QUESTION

To what extent is this program producing practical results in the lives of individuals and churches?

For example, are missionary offerings more generous than heretofore?

Are more people contributing?

It would be a calamity if, with all the enthusiasm that is manifested for the Five Year Program and with our great national prosperity on farm and in factory, we should come to our next annual meeting reporting deficits.

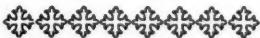
Every church and every individual that believes in the things for which the church stands should work, pray and give sacrificially, so that not one of our missionary organizations — national, State or city — shall fail during this first year of the Five Year Program to register marked financial advance.

Take stock immediately and see just what the prospect is of meeting the full apportionment for all the societies. This is fundamental. Plan for a self-denial week. Distribute literature. See that everybody knows about the Program.

MISSIONS' QUESTION BOX

ANSWERS WILL BE FOUND IN THIS ISSUE

1. At what mission station were two Christmas tents destroyed by fire?
2. How many of the American Indians have rights of citizenship?
3. What sum does Mr. Thomson ask for a church?
4. In what city of 500,000 people have the Baptists the only girls' high school?
5. Who is the author of the "Twelve Degree Efficiency Drill?"
6. Name the two girls who ran away from home to a mission station, and tell the station.
7. How much was the Christmas contribution of the Spelman girls?
8. How many departments are there in the Chicago Training School?
9. What is the total number of Protestant missionary workers, ordained and unordained, foreign and native, in India?
10. In what year were the Philippine Islands discovered, and by whom?
11. How many members are there in the Baptist churches of Porto Rico, as reported in this issue?
12. Where did the father live who committed the Sunday school lessons from the creation to the death of King Josiah and repeated them in Sunday school?
13. When it is 12 o'clock noon in Washington, what time of day is it at Manila in the Philippine Islands?
14. What is the price of the Missionary Cook Book?
15. In what place were 60 boys set to work polishing 150 school desks?
16. How many species of timber are indigenous in the Philippines?
17. Name the Indian who said: "There are lots of fish. Don't throw rocks and scare fish away."
18. Name the two Easter programs offered by our Foreign Mission Societies.
19. What is the name of the native Cuban pastor at Baracoa, and what first attracted him to the Baptist church?
20. In what town has the Baptist Church a membership of 134, with 138 in the Sunday school?



CONCERNING MISSIONS' QUESTION BOX

1. Are answers to be sent in every month or at the end of the year? It will be easier for the editor to have them come monthly.
2. Are correct answers to be published in MISSIONS? Yes, at the end of the year.
3. In writing out the answers are the questions to be repeated? It is not necessary. The number is enough. It is not enough, however, to indicate the page on which the answer is found.
4. To whom are the answers to be sent? Question Box, MISSIONS, 700 Ford Building, Boston, Mass.
5. Will those answering the questions know each month whether or not their answers are correct, or must they wait until the end of the year? The awards will be made at the close of the contest; if possible before Christmas. If answers are sent monthly, this will be possible.

NOTES

In January issue two answers are given to Question 16, "How many charts are there in the Foreign Mission Series for the Sunday

Schools?" On p. 73 and on back cover the number given is 8; on p. 55 the number is 6. Either will be counted as correct.

In January issue the answer to Question 15, "Who is in charge of Chapel Car Evangel?" is not clear. The name J. C. Killian attached to the article is the right one, but he is not definitely said to be in charge of the car.

In February issue the answer to Question 19 is not there. The item speaking of interesting work in the "palem" or district in which Mrs. Peabody lived got lost and cannot be found. The "palem" (village) was Perambur, India.

ADDITIONAL LIST OF SUCCESSFUL CONTESTANTS

Miss Amanda M. Keniston, Mrs. Pearle Tiffany, Miss M. O. Brooks, Mrs. S. A. Hamilton, Mrs. N. Calvert Smith, Mrs. T. H. Bruce, Mrs. R. T. Tatman, Mrs. R. C. Rawlison, Mrs. N. B. Leslie, Mrs. Louis J. Gross, Miss Mary F. Nutt, Miss Mary A. Martin, Miss Lottie Philbrick, Miss Laura Elwood, Mrs. E. J. Blood, Mrs. N. Johnstone, Miss Nancy Gritts, Miss Della Hufty, Mrs. Cornelia J. Olmsted, Mrs. A. F. Smith, Mrs. Dora Dewey, Mrs. Ira Brown, Miss Mary A. Case, Mrs. W. A. Gangloff, Mrs. W. A. Nichols, Miss Sarah Wilks.

*"OUR ENTIRE CIRCLE IS INTERESTED IN THE QUESTION BOX.
I ASSURE YOU THAT 'MISSIONS' GETS CLOSE READING FROM US."*

TIDINGS

FROM BAPTIST WOMAN'S WORK IN HOME MISSION FIELDS

OUR BUSY MONTH



ALTHOUGH many circles now send their money in promptly, March is a busy month for every circle and an exceedingly strenuous time for our treasurer and her assistants. Will not every circle strive to meet its apportionment and a little more, early in March, that the pressure of work may be lessened, the full amount sent in, every obligation met, and the great result attained.

NO DEFICIT

We want no handicap as we share in the *FIVE YEAR ADVANCE*, but rather a courage to expand into new fields and keep step with the front rank of this greatest movement of our denomination. We cannot do this great task without God, and He will not do it without us.

A PROPER WELCOME

Mrs. John Nuveen, Treasurer, deserves the right kind of a welcome to her office. Let us give it to her! We know what it is,—a prompt and generous check as soon as possible from every circle.

OUR ADVANCE PROGRAM

After a careful study of conditions, the Board had outlined the following plan for the next five years. The opportunities for work among Latin peoples are almost unlimited and we hope to embrace our share of these opportunities by sending 35 new missionaries and teachers to Mexico, Central America, Cuba and Porto Rico. Now is the time to purchase property for our schools in Mexico, as real estate values are low. This can be done through the Laura

S. Rockefeller Fund. Through this fund we plan to establish Christian centers in five cities, where trained missionaries, kindergartners and nurses, assisted by volunteer workers from our Baptist churches, may develop Christian communities among cosmopolitan populations.

The great need for missionaries to do general work in the western states among weak churches has led the Board to plan for twenty more such workers in the next few years. The Mormon states and mining camps present great missionary opportunities, and ten trained workers are to be added to our all too small force already there.

Our Negro schools are reaching new standards of work and need ten more teachers to make their splendid work more effective. Many calls now unforeseen will arise, and we hope that with an increasing number of finely trained women graduating from our Training School yearly, we shall be able to furnish our quota of 100 missionaries and 50 teachers to carry out our part in the great advance program.

OUR MOTTO

**"ATTEMPT GREAT THINGS FOR GOD:
EXPECT GREAT THINGS FROM GOD."**

Let us make this our motto for the next year. In this time of war with all its attending suffering and tragedy, we need a greater faith in our Father and constant communion with Him through prayer, in order to attempt on our own part and expect on God's part the realization of our goal. What is so inspiring and compelling as a great task attempted for the Kingdom of our Lord and of His Christ?

"Is there anyone who has any of the Lord's 1915 money still in her possession?"

March 31st ends the fiscal year. Will April 1st find you with a clean missionary page?

Spring

Spring is here again. You feel a little thrill. It is not the kind that one must be young to know the meaning of and it is not the sort that only the old can understand. By all ages alike is it felt as March comes round. It is the cause of an increased desire to "do things," anything, the buying of a new hat or the cleaning of the house, or the turning of "a young man's fancy," or an especially interesting and human missionary program. Whatever things you are most interested in are brightened by a new vigor and life. Now is your opportunity to give to missions, through your own enthusiasm, such a fresh vitality that those who have previously known their interest shall feel a new fascination, and those who have not known shall come under the missionary spell. You can do this — if you feel the thrill of spring.

Do you dare to write down all your disbursements and face in figures of black and white what part goes to the Lord?

ITEMS OF INTEREST

In one of Miss Boorman's classes in Birmingham was a colored woman who was in such straitened circumstances that the workers had decided to send her a Christmas basket. In the class this woman had heard the request from the teacher that all who could bring something for others in need. As the provisions were brought in, she carried her little basket forward with a smiling face. In it were six small pieces of cornbread, covered with a clean towel. When she left the church, with her basket filled with food, and two new pairs of stockings tucked away in the corner, the tears were rolling down her face.

Miss Charlotte Gomott, one of our teachers at Florida Baptist Academy writes that this year the young men's dormitory is crowded to its utmost capacity

and that it has been necessary to secure a cottage off the immediate campus to accommodate the overflow. The enrollment is 85, the largest in the history of the school.

Mrs. S. E. Baily, whose field is among the Negroes in Dermott, Arkansas, writes: "I think that the greatest blessing that has come to me in this part of His vineyard, has been the increase in the number of men who have joined my Bible class. Three nights a week they come to my home and study like schoolboys, although most of them are in their forties. I thank God and the dear Home Mission Society for using me to do this needed work."

Following is the prayer of George Lamayeswa, a Hopi Indian, as he stood in the baptistry just before Mr. Thayer baptized him:—

"Father above, I now give myself to you. You know how bad I've been. But now I come to you and I put away all my bad way. Take me and make me strong in your way. Help me to do right and help my wicked companions to find the right way. Keep me strong to follow you all my life. Amen."

Miss Lina J. Hagstrom, who labors among the Scandinavians of Oakland, California, writes that on the Sunday after Christmas, she saw ten of her Sunday school children baptized, and that that was a small and encouraging part of her harvest for the year.

Morehouse College, in Atlanta, Georgia, has such a large enrollment this year, writes Mrs. Emily Laycock Weir, that several of the students are rooming with neighbors, but that only after every bit of space for a chair in the dining-room had been used, and there were only window sills and the stairs unutilized.

The girls at Spelman chose as the two objects to which they would contribute at Christmas time, the Orphan Home from which so many of the girls came, and the colored Y.M.C.A. building fund. The contributions amounted to \$58.39, of which \$27.00 went to the Home and the rest to the building fund.

A new departure this year in the work

which the Center is doing in Washington, D. C., has been a Sunday school class in the Girls' Reform School. The regular Sunday school lesson has been followed and Miss Lillian D. Corbett writes that the interest which the girls take and the impressions which it seems to make on them is most cheering.

Miss Ida Woffard, teacher among the Crow Indians, writes that another "Christmas with the Crows" has passed, more encouraging than any they have ever had, and that because the difference between the non-Christian Indians and the "Jesus Road Indians" was more marked than ever before. This year the Indians did not go to the dance camp, but stayed at the Christmas camp of the Jesus Indians. She also says that one of the gifts from Mr. and Mrs. Steve Rides White Hipped Horse was a cabbage weighing $11\frac{1}{2}$ pounds.

Eliza, the Mather girl whose picture was in the December number of *Missions*, the

girl with the alarm clock, sewed all summer and held a school of 26 pupils at night in order to be able to return to Mather this year. When an attack of inflammatory rheumatism prevented her from going back she cheerfully bore her disappointment, and instead of wasting time in vain regrets began at once to conduct a school for boys and girls of all ages in her own town, and to do an efficient missionary service in the field at her own door.

At La Maya, Cuba, the classes in the missionary school begin at eight o'clock. The teachers found great difficulty in getting the children to come on time. They instituted an Honor Roll, therefore, on which was to appear the names of all those children who had been on time for a month. At the end of the month, Miss Lulu Jackson took a kodak picture of all those who were on the Honor Roll and pasted it below the names. Marks for tardiness have become an almost unknown thing.



THE KIND OF HUMAN MATERIAL WE DEAL WITH IN CUBA

BAPTIST MISSIONARY TRAINING SCHOOL

Thirty different courses are being offered this term in the eight departments into which the School is divided—Bible, Religious Education, Church History and Missions, Sociology, Domestic Science and Industrial Arts, English and Business Methods, Music and Modern Languages, and Physical Education. Out of a total of sixty class periods, seventeen are devoted solely to Bible study.

Dr. Frank L. Anderson, Superintendent of our city Executive Council, is giving his oft-repeated course on Romans to an enthusiastic class. The other Bible work in the Old and New Testament is being done by Mrs. J. J. Runyan, Rev. J. J. Runyan, Miss Emily May Sedgwick, and the President.

The newly organized preparatory department for those who have not finished high school work has eight students, and a schedule of fifteen hours work per week. Along with the elementary work in mission study, a special course is being given in the Life of Christ and also in English and General History. An opportunity is thus afforded for those who care to receive the undergraduate diploma to make up deficiencies in high school work.

The enrollment for the winter term, 1916, is as follows: Preparatory Department 7; Undergraduate Department 33; Graduate Department 9; Special 8; making a total of 57. Of this total, 9 are college graduates, 45 are high school graduates, and 12 have not finished high school.

In this day of emphasis on Italian and Spanish in missionary work the School is

fortunate in securing the services of two linguists; Mrs. Ermine Graham, who has had Spanish training in England and Spain for many years, has a class of four; a class of equal number has undertaken to master Italian under the instruction of Piero Zan Piri. Mr. Zan Piri has had special instruction in Italian in Germany, France and Italy, has won several degrees, and is now pursuing graduate work in modern languages in the University of Chicago; this in addition to carrying on work in an Italian Church here in the city of which he is pastor. Two of our students are also doing practice field work in connection with this church, among other duties teaching English to 25 or more Italians.

Normal practice work along the various lines of missionary service has always received large emphasis in the Training School. This term our students are engaged in church activities in connection with 18 or 20 different churches, besides carrying on weaving, basket work, raffia work, manual training, hammock making, etc. in nine industrial schools. Two are doing special work in kindergarten practice, and within a few days a large number of our students will have the opportunity of a kindergarten clinic in our own building, at which time a community kindergarten will be established with 25 or 30 students.

Eight new students have entered since the beginning of the term, and the whole school life is being dominated by a wholesome and deeply consecrated Christian spirit.

WARREN P. BEHAN, *President.*



Apportionments (from the local societies) + the "Over-and-above Fund" (from individuals) = Our Budget. Have you helped both parts of this sum?

Put a conscience tax on candy, sundaes and hot chocolate for this month of March, and at the end YOUR missionary apportionment will be raised.

MESSAGES FROM MISSIONARIES

Italians in Philadelphia

Miss Ethel Downsborough, field worker among the Italians, Philadelphia: More boys and girls are coming to us than ever before. Because we had not enough room for the boys' industrial classes, we had to give them up this year and have a stereopticon lecture instead. We find, however, that the pictures are impressing the Bible truths on their minds in a wonderful way. Among the new developments of the year are a Band of Light Bearers and a new industrial school, which has been opened in the American chapel seven squares away from the Settlement House, in the midst of a different class of Italians. After the first meeting one girl said to me, "Oo-oo yummy, I just love it," I think all the children must have felt the same way, for at our second meeting the attendance was more than doubled.

Of course, the primary aim of these classes is not to keep the children clean, although many of them need such instruction, but I have found that they are devoted to the shower bath. One of the youngsters said, as he danced around with a great splashing, "Oh, this is the life! this is the life!" Neither do we simply teach them to cook and sew, much as they need those things too. We do many things, but they are all means to an end: that we may "by all means save some." Before each class we have a little devotional service and Bible story. The other day I overheard two of the little girls in a discussion. One said, "Oh, Miss H. tells us the loveliest fairy stories." The other one spoke up, "Yes, but Miss U. tells us stories about Jesus and that's better."

Japanese in Seattle

Miss Susie R. Stoner, Christian Home for Japanese Women, Seattle, Washington: Do I love my work? Who could help loving work among a gentle, childlike, yet withal ambitious people such as these? It has not taken me three months to learn

to love my work because I loved it from the very beginning. At present we have five couples in apartments upstairs. The morning prayer service is well attended by the women of the Home and by those who come in for the first hour of English work. Four mornings a week the Japanese women of the Home and community come to us for instruction in English. The joy of this work is not alone on the teaching of our language but in the opportunity it gives us to tell them of Christ in the simple Bible stories.

The Sunday vesper service this past season has been made especially interesting and attractive in an endeavor to come in touch with many Japanese women, in preparation for an evangelistic campaign the end of this month. Our Sunday school is well organized, has a splendid corps of 14 teachers and an average attendance since August of 118. The teachers' training class, organized Oct. 1, is doing splendid work. With six university students, the pastor's wife, two high school seniors, and two others of high school age in the class, the teacher realizes something of her responsibility and wonderful opportunity. Each service convinces me more thoroughly of the importance of this class.

A new feature of the work is a weekly Bible class for men, held in the parlors of the Home and conducted by Christian business men of the city. Though the attendance is small as yet, much enthusiasm and sincerity is manifested by those who first desired the class and now attend regularly.

Everywhere I have visited I have been welcomed with the greatest courtesy and graciousness. I am impressed with the fact that we do not need to pray for open doors, but rather for tact and Christian love with which to enter the doors already open.

Negroes at Washington

Miss Etta Versa, Field Worker among the Negroes, The Center, Washington, D. C.:

God's bountiful blessings upon our work have been more than we expected. Since the opening of our regular work in October, the attendance of all classes as well as the Sunday school and evangelistic services has been far greater than in past seasons. The big boys are becoming more sober-minded and earnest. The parents are beginning to cooperate with us in trying to train and save the children. The mothers who have children attending our kindergarten are taking a greater interest in the preparation of their children for kindergarten. I have not had to dress a child this season; a great contrast, indeed, to last year. Our great problem now is how to deal with the adolescent girls. They are facing ruin on the streets. We find them there as late as twelve o'clock at night, and have to take them home. We are thankful, however, that the good weather continues and that the season of suffering for the poor is delayed a little longer.

Orphanage at Bacone

Miss Lucy Evans, Matron at Murrow Indian Orphanage, Bacone, Okla.: I have 25 boys in the Orphanage at present, ranging in age from 4 to 20. They are all in school except the youngest, Dobby, a little full-blood. He could not speak a word of English when he came in May; now he understands almost everything we say. One day we were singing a song in which the word "strong" occurred. He surprised me by asking what "strong" meant. The next day he asked me, "What does 'Jesus loves me' mean?" I often hear him asking the older boys what something means. If the boys do not answer at once and I am not present to prevent, Dobby doubles up his little fists and pitches into them, crying, "What is it I say? Tell me what is it I say." They tell me they never before had a child so anxious to learn English that he would fight for it.

Hartshorn Memorial

Miss Finette Jewett, Teacher among the Negroes, Hartshorn Memorial College, Richmond, Va.: Our Sunday school, organized last year, is one of the greatest

blessings of the school. Several students kept up the daily Bible readings during the summer. One of the younger students places her collection for the following Sunday regularly on Monday morning in the hands of an older friend, saying, "So I won't spend it." I have been promoted from the charge of the Beginners' Bible Class to a more advanced one. They have been studying the Ten Commandments. Dr. Wiley of Pure Food Law fame would have been delighted to hear the statement made by one of the students to the effect that "No adulterations shall enter the kingdom of heaven."

The various religious meetings are increasing in power, and I was going to add that the attendance is good, but as the attendance is required, we never have the dispiriting influence of vacant places. The majority are Christians but they all need the training which a school like this can give.

A Busy Worker

Miss N. Adell Martin, Humaceo (uh-mah-thay'-oh), Porto Rico.—I have had a very busy season and have been so happily occupied through it all that I hardly knew which day was Christmas. My companion went to the states the last of August and remained until last week. Consequently I had the joy of the Christmas rush all alone. I prepared four entertainments in four towns which almost killed me, for I was jounced from one town to another for two months. But my "finished productions" were well worth it, I think. They began and ended in this order: Caguas (kah'-was) on the night of the 24th; Cayey (keye-yay) on the 25th; Gurabo (goo-rah'-bo) the 27th; and Juncos (Hoon-kohs) the 31st. Everybody was delighted with the entertainments and as long as the people were pleased, I guess it doesn't make much difference if a missionary was worn out, so to speak.

The first Sunday of the year I organized a contest in the Cayey Sunday school, with the object of animating the attendance. Well, the groups went to work and we called the contest to a close the following Sunday. The crowds began to come. To my utter astonishment they continued to come. I thought they'd never stop com-

ing. They flowed in, all classes, ages and colors, until when we made the count there were 931 inside, to say nothing of the people who couldn't get in at all. You see we can take care of only 300 comfortably in our church, and to handle over 900 was a problem not easily solved. It was little short of awful! In truth, there never has been such a Sunday school in Porto Rico. The Caguas Sunday school had had 550 two weeks before, but never anything like what Cayey had. I said to myself, "Well, if I am forgiven for mentioning *CONTEST* to these people, I'll never do it again." People even quit work to come to Sunday school. But weren't we glad?

Indians in Camp

Miss Harriet P. Cooper, General Worker in the Middle States District.—In the heart of the Sierra Nevadas, 200 Indians met to offer up their thanks to the Great Father. Some of the Indians had been in camp for ten days to build the "Jesus House." Scores had come over many a long trail. One woman had walked in her bare feet for 20 miles. The first preparation for the "big eat" was made on Sunday, when the Indians gave money to buy a pig. The rest of the "eats" were prepared on Thanksgiving Day. At the appointed time Captain Alex gave his war whoop, the signal for the service to begin. As the church building was not ready, the service was held outdoors. The attire of the Indians, brilliant with colors of red, pink, blue, green and orange against the gorgeous background of the mountains, made one think of the rainbow. Gospel hymns were sung and prayers of thanksgiving offered. Missionary Brendel gave a strong talk, followed by others by Miss Pauline Whiting and the lady from the east.

At the close of the service, two of the Christian Indians were married. The bride wore a dark skirt, calico waist, tan shoes and a bright red ribbon tied in her hair. An orange ribbon encircled her neck and was tied in a knot in the front. After the congratulations, we all gathered around the table for dinner. The cool, bracing mountain air made fat pork, beans, dried prunes, peaches and black coffee taste like a banquet fit for a king.

The afternoon was spent by the Indians in a game of baseball, while the workers had a general conference. Early in the evening we all gathered around the campfire for another service. It was indeed a picturesque scene. Some lepers farther up the valley lighted a fire, and the bright glow of it shone out for us. We had our big campfire too, and around it, although the night was cold, sat men and women in their blankets on the ground, listening with eager eyes to the old, old story which was so new to them. A special missionary offering was taken by them for the society which is sending them three women missionaries. Just as the moon was rising over the mountain, the tired but happy people drew their blankets about them and lay down to sleep.

Helping in the Homes

Miss Maude Skiles, City Missionary, Toledo, Ohio.—I wish I could make you see the homes I visit every day as I see them with all their misery and needs. One might think that in a community where all are in seemingly comfortable circumstances there is little opportunity for missionary work, but I have been amazed to find home after home without a Bible, and where there has been a Bible it has been a book not read. One woman who had been married a number of years said, "We have never had a Bible since we were married." I sold her one and she has been reading it regularly ever since and has recently confessed Christ. Another woman, after reading a chapter and talking it over with me said, "I am so glad to know about these things. I have often wondered about them and have been ashamed to ask anyone." This woman is like

"the old woman
Who lived in a shoe.
She had so many children
She didn't know what to do."

By the time she has them all ready for Sunday school she is too tired to go herself. I call on her once a week and we study together.

I have about 70 girls in my industrial school and girls' club. The average attendance is good, which is surprising since all the girls are Catholics. They love to sing gospel hymns, and learn Bible verses very

readily. About 15 of these girls come to the junior meeting on Sunday afternoons, where they are hearing about "Good Bird the Indian." We hope to start a regular Sunday school soon.

Chinese in Denver

Miss Clara J. Flint, City Missionary, Denver, Col.—A very interesting work has been developing for several years among the Chinese women of Denver, and although it has not yet reached large proportions it is full of promise. We find among the Chinese a peculiar mixture of conservatism and up-to-date modernism. I have been greatly pleased to see the love of these dear women for the fine old gospel hymns, but I am rather disturbed, I must admit, when along with the hymn books they bring some popular ragtime and ask me to play that too.

A most interesting evening was held in one of the Chinese homes lately, when I invited a normal mission study class which I had been leading to help me in a meeting among the Asiatics of our own city. We had been studying "Rising Churches for Non-Christian Lands" and it helped us to realize how closely home and foreign missions are united. I hope to repeat this often with the help of the young peoples' societies of the city and to make the meetings evangelistic in character and bring some to a definite decision for Christ.

The Lord's bills demand payment just as do the grocer's.

Are women business-like? We'll tell you next month how promptly missionary bills were paid.

Three Recent Bequests

The late Mrs. Eunice C. Evans of El Paso, Illinois, who died on Dec. 2, 1915, made the Woman's American Baptist Home Mission Society one of the legatees of her will, the sum bequeathed being \$3,000. To the Baptist Missionary Training School of Chicago she also left a legacy of \$3,000. Both bequests are further expressions of the interest in and love for both the Society and the School which Mrs. Evans manifested throughout her life.

Through the First Baptist Church of Carthage, Illinois, a legacy of \$100 was left the Woman's American Baptist Home Mission Society by Mrs. E. S. Farren.

Under the will of the late Mrs. Anna D. Reed, who during her life was a member of the Fourth Baptist Church of Philadelphia, the Woman's American Baptist Home Mission Society was greatly blessed in being the legatee for \$2,945.

Worthy of Special Place

In a special roll of honor should be placed the seven women on the roll of the Bensonhurst Mission Society of Brooklyn, who pledged \$75 as their year's contribution. They belong to the magic "sevens" surely. This is their motto:

"Only one life,—'twill soon be past,
Only what's done for Christ will last."

The more you give up the more you can give out.

Think what it would mean to the Treasurer if all the bills were paid before the last possible minute!

WORKERS' DEPARTMENT

FOREWORD

This is to be a department devoted to the setting forth of methods of doing missionary work. It will tell about missionary programs, entertainments and meetings; about how to raise apportionments; about teaching missions in the Sunday schools; about enlisting new mem-

bers; about anything, in short, which has to do with the missionary enterprise. Won't you who read, fill its columns with your helpful suggestions? When you have tried in your own church, or heard or thought of, a novel way of carrying on the work of missions, write it up briefly and send it to us that others may have the

benefit of your thought and experience.
Editorial Dept., 2969 Vernon Ave., Chicago.

A National Banquet

In February the Woman's Guild of the First Baptist Church of Syracuse, New York, gave a very interesting affair which furnished both an occasion for social intercourse and an opportunity for instruction in missions. There were 16 tables arranged to represent as many different nationalities or countries where missionary work is being done. Each table was presided over by an entertaining hostess and served by attractive waitresses, all of whom were dressed in some costume of the country which their table represented. Between the courses of the dinner music representative of the different countries was given. There were Scotch bag-pipes, Swiss yodelers, Hawaiian ukuleles and others. After the banquet a speaker from each table told in a brief and interesting way what missionary work was being done in the country which that table represented. Thus were an increased knowledge of missions and a pleasant time combined.

Suggestion for Next Year's Finance

Mrs. Harriet C. Rychen tells how the Baptist women of Wyoming, Ohio, raise their money in their missionary society. She says: "Our membership, including non-resident and inactive members, numbers 97. We have 66 contributing members and four who are members of our congregation. Our apportionment is \$165 for foreign and \$105 for home missions. We print our own programs and envelopes and contribute through the Federations of Women's Societies for leper and immigrant work and also \$15 toward the expense of having the study books taught in an extension conference. At the beginning of this year we made out our budget and asked each woman to contribute *monthly* enough so that we might cover all and not have to make any special plea. Our smallest contribution is 3 cents a month from one of the youngest girls; our largest is \$2.50 a month and the sums range between. It hardly seems fair to ask each woman connected with the society to contribute the same amount each month.

We have found that a budget in our missionary society is the most effective means of raising our apportionment.

A Missionary Game

"We were at a sewing meeting," writes Miss Harriet P. Cooper, "preparing things for a missionary barrel. When we had finished and it was time for the social hour, each person was given a piece of white pasteboard, some strips of red and some gold stars, and asked to make, within a certain time, a flag of the United States with the correct number of stars in it. On the back of each card was the name of a state and each person was required to write the number and names of the missionaries working in that state." How many could do it?



Some Interesting Literature

THE DURFEE RADIAL CALENDAR for use in distributing and collecting gift boxes...25c.

The descriptive circular and program for use with the calendar will be sent upon request. Gift boxes will be sent free of charge except for postage. Try this novel way of raising your missionary money.

Make use of some of our convincing stories on giving to stimulate your missionary offerings. Here are a few.

A GRAIN OF MUSTARD SEED.....2c.

BROTHER BROWN AND HIS GIFTS...2c.

MRS. PICKETT'S MISSIONARY BOX..2c.

MRS. PURDY'S PAROISUITES.....2c.

WHEN THE MISSIONARY OFFERING TALKED.....2c.

JUST OFF THE PRESS

POCKET EDITION STUDIES IN HOME MISSIONS, giving general information on Home Mission work.

Japanese in America; Woman's American Baptist Home Mission Society; Mexico. Watch for other leaflets in this series, Pocket Edition Studies in Home Missions, which will soon be ready.

SERVICE IN FRUITION. An account of the many years of faithful service of Miss Waugh and Miss Williams and the present work at Newbern and James City, N. C.10c.

THE MISSIONARY ENTERPRISE AT BIRMINGHAM, ALA., telling of the splendid work Miss Knapp and Miss Boorman are carrying on among the Negroes.....5c.

FROM OCEAN TO OCEAN, the book which can be used in every missionary meeting. The suggested programs in the front may be just what you are looking for. You cannot afford to be without it.....15c.

Send all literature orders to the Literature Department, 2969 Vernon Ave., Chicago, Ill.

Birthday Prayer Calendar

The work of ALL the missionaries needs ALL the prayers of ALL those who are sending them ALL of the time. The workers in harassed Mexico need prayers perhaps more urgently than any others at this particular time. The Birthday Prayer Calendar gives an opportunity for special prayers for special missionaries on their birthdays.

March 8.—Miss Augusta C. Johnson, missionary among the Poles, 743 14th Ave., Milwaukee, Wisconsin.

March 9.—Mrs. Sarah Germany, missionary among the Negroes, 1959 Poydras St., New Orleans, Louisiana.

March 14.—Miss N. Adell Martin, missionary among Porto Ricans, Caguas, Porto Rico.

March 16.—Miss Lyde Jenkins, general missionary, 1219 Shord Ave., N. W., Canton, Ohio.

March 18.—Miss Gabriela Jimenez, missionary among Cubans, Iglesia Bautista, Guantambo, Cuba.

March 19.—Miss Cora Everett Pettus, missionary among negroes, 719 S. Flint St., Clarksville, Tennessee.

March 20.—Miss Martha Troeck, missionary among immigrants at Ellis Island, N. Y. Miss Sarah A. Goodspeed, missionary among Crow Indians, Pryor, Montana.

March 21.—Miss Augusta Stewart, missionary among Slavic populations, 333 42nd St., Pittsburgh, Pennsylvania. Miss Ella Bennett, missionary among Italians and Jews, 638 Crotona Park, S., New York City, New York. Miss Ruby Norton, missionary among Crow Indians, Pryor, Montana.

March 23.—Miss Lina Hagstromme, missionary among Scandinavians, 1402 Adeline St., Oakland, California. Miss Anna Brinkman, missionary among Germans, 5807 Whittier Ave., Cleveland, Ohio.

March 26.—Miss May Huston, District Secretary of New England, 615 Ford Building, Boston, Massachusetts. Miss Charlotte Murray, teacher at Shaw University, Raleigh, North Carolina.

March 28.—Miss Marie Christofferson, missionary among Piute Indians, Fallon, Nevada. Miss Olive A. Warren, teacher at Benedict College, Columbia, South Carolina.

March 29.—Miss Hazel C. Meyers, City missionary, 1025 E. 11th St., Kansas City, Missouri. Miss May Covington, missionary among the Spanish speaking people, San Salvador, C. A.

April 2.—Senorita Francisca Salas, missionary among Mexicans, F. L. Mena 45, Aguas, Calientes, Mexico.

April 5.—Miss Elizabeth Carr, missionary among mill and mining populations, Box 213, Oak Hill, West Virginia.

April 6.—Miss Lydia Hedbourg, missionary among Scandinavians, 580 E. 134th St., Bronx, New York City, New York.



New Auxiliaries

California — Oxnard

Illinois — Edinburg; Divernon; Decatur.

Massachusetts — North Adams (Light Bearers).

New York — Brooklyn, Immanuel Baptist Church (Philathea Class); Synbrook.

New Associational Directors

Illinois — Springfield Asso. (Y. W. & Ch.), Mrs. J. R. Smith, Taylorville.

Kansas — Blue Valley Asso. (Y. W. & Ch.), Miss Ada Krouse, Onaga.

Maine — North Aroostook Asso., Mrs. J. B. Ranger, Presque Isle.

Massachusetts — Wachusetts Asso. (Y. W. & Ch.), Miss Laurie F. Dobb, Fitchburg; Boston South Asso., Mrs. William J. Rutledge, So. Boston.

Nebraska — South Union Asso., Mrs. L. L. Newell, Glenvil.

New York — Cattaraugus Co. Asso. (Y. W. & Ch.), Miss Marion Miller, Portville; Dutchess Asso. (W. Y. W. & Ch.), Mrs. C. B. Welton, Salt Point.

Ohio — Adams Asso. (Y. W.), Mrs. Myrtle Ellison, West Union.

So. Dakota — Sioux Falls Asso., Mrs. John Cressey, Sioux Falls.

Wants of Missionaries

CITY MISSIONS

Miss Mary Hyndman, Aiken Inst., Morgan and Monroe Sta., Chicago, Ill. — Odds and ends of silks and ribbons for fancy work in the industrial school.

GERMANS

Miss Anna Knop, 6131 S. Carpenter St., Chicago, Ill. — Basted children's aprons and handkerchiefs.

INDIANS

Miss Pauline Whiting, Dunlap, Cal. — Cotton, lining and floss for comforts.

Miss Ruby P. Norton, Pryor, Mont. (Freight and express, Edgar). — Card-board for construction in hand-work class.

Miss Mina B. Morford, Bacone College, Bacone, Okla. — (Freight and express, Muskogee) Comforters, quilt tops and linings; black thread, No. 50 and No. 60.

Miss Isabel Crawford, Moody and Sankey hymn books. (Send to Miss Inez Blackchief, Akron, N. Y.)

ITALIANS

Miss Alice M. Jamison, 276 Sackett St., Brooklyn, N. Y. — Puzzle pictures for kindergarten.

Miss Ethel Ryan, 166 Church St., Hartford, Conn. — Picture books, fairy tales, hero stories, primers.

MEXICANS

Miss Lillah L. Kirby, 6a de Humboldt No. 8, Puebla, Pue., Mexico — Pictures cut from magazines, Sunday school picture cards, Perry pictures (7 cent size).

Miss Berta Uriegas, 6a de Humboldt No. 8, Puebla, Pue., Mexico — Keystone graded lessons for four years — Junior grade — with teacher's text-book and pictures.

MILL AND MINING

Miss Myrtie Rayner, Carneyville, Wyo. (Freight and express, Alger). — Hekto graph, reed, raffia, construction paper.

NEGROES

Mrs. S. B. Davis, Jeruel Baptist Inst., Athens, Ga. — Bed linen, table linen, cooking utensils, books or magazines for young women.

Miss M. Eva Richardson, 1703 Monroe St., Vicksburg, Miss. — Picture rolls, clothing, bedding.

Miss Rose M. Anstey, 512 St. Paul Ave., Memphis, Tenn. — Reading matter for hospital; Bibles, maps.

Miss Florence Burnett, 612 Gay Street, Nashville, Tenn. — Clothing and shoes for women and children.

Mrs. S. A. Ewing, Shaw University, Raleigh, N. C. — Needles, sewing cotton, thimbles, shoes, gingham and percale for shirt waists.

Mrs. Nellie L. Bishop, 11 E St., Chattanooga, Tenn. — Sheets, pillow cases, gingham aprons for women.

Miss Anna C. Pederson, Box 43, James City, N. C. — Basted quilt pieces, postal card size; Sunday school papers, kindergarten supplies; clothing especially for children.

Miss Julia Watson, 2021 Marion St., Columbia, S. C. — Basted work for sewing bands; temperance and missionary literature.

Mrs. A. E. Reed, Tidewater Inst., Cheriton, Va. — Sheets, pillow cases, towels and apron gingham.

Miss Mabel H. Parsons, Spelman Seminary, Atlanta, Ga. — Webster's New International Dictionary, large size shoes, hosiery, feather beds.

Miss Carrie A. Hunt, Mather School, Beaufort, S. C. — Large size shoes, quilt tops and linings, boys' clothes, woman's wheel.

Miss Olive Warren, Benedict College, Columbia, S. C. — Bungalow aprons.

SLAVIC RACES

Miss Ida Ross, 50 Rimback Ave., Hammond, Ind. — White muslin and colored gingham in five yard lengths for sewing school; thimbles, needles, No. 8, and white thread, No. 50.

Miss Nathana Clyde, 2110 Quindaro Blvd., Kansas City, Kansas — 2 pair curtains, 64 inches long.

SYRIANS

Miss Carrie Masteller, 455 Shawmut Ave., Boston, Mass. — Thimbles, various sizes, white thread, No. 40 and No. 50, colored outing flannel.

* THE WORLD WIDE GUILD *

CONDUCTED BY MARGARET T. APPLEGARTH

You dear W. W. G's (i.e. "Whoever Writes, Gets!")

I am as embarrassed as the dear old centipede, who had been capering along very chipperly on his hundred legs until someone stopped him to ask which foot he put down first when he started to walk — the poor old thing was completely floored, and stood stock still for *hours!* Behold a mental centipede, for I have been staring hopelessly at your dear little "Penny-for-your-Thoughts," wondering which to answer first in these columns. I presume my friend the centipede really starts off on quite a lot of feet at once, and luckily for me I can follow his example, since your postals bunch themselves in little clusters around certain of the seven topics mentioned in the December MISSIONS. About 20 postals asked for "*self-starters*" on programs for "The King's Highway," — as one pithy card from Bridgeton, N. J., phrased it: "Please work the accelerator on No. 2 as I want to speed up on the King's Highway." These 20 cards are easiest of all to answer, since there is a small booklet of helps especially prepared for leaders of girls and young women, called "Pilgrim's Progress along the King's Highway," (12 cents, Literature Dept., W.A.B.F.M.S., Ford Building, Boston, Mass., or Miss Burr, 450 East 30th St., Chicago, Ill.) containing complete program outlines for both study classes and program meetings, with 12 drawings for posters, invitations and program accessories. (Note: And do work in the Bon Voyage Banquet, sooner or later!)

Next in number came many postals inquiring about Posters and Socials, and this month and next those questions will be answered. Some letters enclosed stamps for reply (and lots more didn't!), so since all the more definite questions in regard to posters for special occasions have been answered by mail, this article will tell

the "Why, How, What and Who" of "**IT PAYS TO ADVERTISE.**"

1. *Why advertise our meetings?* Because it really does pay to advertise. If I write this fairly homogeneous sentence: "His master's voice? There's a reason; it floats eventually,—why not now?" — every one of you instantly divides it into four catch phrases, and mentally pictures the listening fox-terrier, the steaming cup, the bar of soap and the bag of flour. We can't help it — the slogans plus the pictures captivated us! The King's Business has perfectly wonderful *victor records* of its own to put on the market, and it's up to you and me to advertise so uniquely that we will win new patrons to "step in and listen" to the Master's voice!

The gist of advertising is to make people want your line of goods! Advertising isn't the goods, however — it's an alluring promise which the firm has to make good. We want our girls to be interested in us, we believe we have something worth while for them, but the law forbids our dragging them to our meetings by the hair of their heads! Therefore, by subtle *girlish* devices let's make them want to come, "*terribly*!!"

2. *How to advertise.* There are four ways: (1) a cheerful endorsement from the pulpit; (2) a "cheerfuller" notice in the printed church weekly; (3) a gay poster on the church bulletin board; (4) cute little individual invitations which can be tucked in the mirrors, and may eventually land in the Stunt Books!

The first and second methods go hand in hand, for if your printed notice reads: "The — Society will hold its *usual* monthly meeting on Friday," your minister will sadly read it off, and everyone will find it even more deadly dull than it sounds! And it's all your own fault, too, for anyone can be cheerful in print, or quaint, or bewildering; and if you get an unusual tang in the printed notice the

first thing you know the minister himself will feel curious, and will tell the girls in the congregation they'd *better be there*, with a glint of humor in his eye! For example, here is a printed invitation to the Bon Voyage Banquet (which got left out of the Pilgrim's Progress Programs by mistake!) which illustrates this point:

FARTHER LIGHTS' BANQUET NOTICE:

Ye Farther Lights Societie doth plan to sette forth on a Pilgrims' Progress along ye King's Highway this yeare, and on ye evening of Thursday, Sept. 30th, at 6 p.m. they do starte off with a jollye Bon Voyage Banquet, to which all of ye maids shalle bee most welcome if ye come dressed as Pilgrim Priscillas in demure kerchiefs and caps. Ye price wille bee 50 cents, which will include: one bigge repast, one wagon in which to travelle, one star to which ye may hitch, one steamer trunk, one Pilgrims' Itinerarie and one goodlie guide booke of 272 pages written by Mrs. Montgomery.

Posters are the third way to advertise. They should be large enough to be seen at a distance, and unusual enough to be worth looking at! Hang them on your church bulletin board at least one week previous to the date of meeting. Volumes could be written on unusual ways of making posters to fairly startle the beholder into a violent desire to be on hand at that meeting. Our W. W. G. in this instance stands for:

"WATCH! WONDER! GO!"

First she stops to read it; then she wonders what on earth it's all going to be; then she goes to find out! Once in a while some enthusiastic high school "she" will gush all over you and beg to have the poster to hang in her room; that is the climax of the game of advertising,—but the rainy meeting days come, too, to help balance things!!

On the whole, individual invitations are the most worth while, and the hardest, since there have to be so many of them and it takes a big solution of patience and love to peg away!

Imagine having 100 invitations on hand for a certain meeting:—set 10 or more aside to mail to girls of the Forgettheday species; assign three or four girls to distribute the others on the sunday preceding the meeting; have one girl stand at the back of the church, with the ushers, at the morning and evening services, to hand an

invitation to each girl who will not be reached in the Sunday school session, where several other girls will distribute invitations to the girl's classes, etc. C. E. Society is another good giving-invitation place! Sometimes tie a string to them and have a Tag Day, looping the tags to buttons; but above all, be jolly!

3. What to have for posters and invitations? Hark, do I hear that dismal remark, "Oh no, I never could make a poster, why, I can't draw a straight line!!!"

Never say that again, for I assure you a "straight line" would make an awfully stupid poster, and a very bleak invitation! So, you poor deluded girl, your last prop is knocked away, for you don't have to draw a thing if you don't want to! (only I'd try to, if I were you!) Get some scissors, a paste pot, some paints, some old magazines (for the ads are invaluable), also some sheets of *different-colored* cardboard,—please don't be too fond of pallid white! The posters and invitations drawn in the Pilgrim's Progress programs are all simple in line, and remember that when you need to draw anything that is symmetrical, such as a house, a lantern or a teacup, fold a piece of newspaper and using the fold as the center draw one half the object, cut out, then open to get an evenly-balanced object. You can save time in cutting invitations by placing five or six layers of paper together, and cutting them out together. Lettering on posters is another Waterloo, easily conquered by using letters from the title pages of magazines—"The Saturday Evening Post" is rich in nice-sized ones. (The baby can cut them out in spare moments!!) Steamship companies to the Orient are full of Far East pictures; and for Home Missions time-tables on the Mexican, Sante Fé and other routes are splendid. You don't have to draw things—only I would try!

4. Who shall make them? "Not I," says Miss Worksalday; "Nor I!" says Miss I'mallthumbs; "Nor I!" says Mrs. Babytakesallmytime; "Nor I!" giggles Miss Gadsalday; "Surely not I!" gasps Miss Makestheprogramsgo; etc., etc. So here is a painless device, one treatment guaranteed to rectify the trouble for one entire year. Give a party—in September, say! Invite every girl in the church,

congregation and Sunday school. Have it "in the air," awfully jolly, etc. For a poster use a branch of a tree for a tree itself; strip off the real leaves and tie on leaves of colored paper, shaped like maple or oak leaves, and on each write:

"A Study in Colors," by your leave,
Will interest you Friday, we believe.
Your fountain pen should be on hand
And a pair of scissors will be in demand."

Fasten the tree branch into the bottom of a shoe box, around the sides of the box print: "No 'leaves of absence' on this tree. Take one of the others home with you!" Your printed notice should make reference to the "rare Date-bearing tree growing on the Bulletin Board," etc. Have smaller trees to be carried around in Sunday school, each girl to pull off a leaf.

For the eventful evening have as many tables in the room as you have months to prepare posters and invitations for—label the tables with their respective months by placing in the center of each a large artist's palette, cut from white cardboard, with the usual thumb-hole, and a daub of six or seven colors around the margin, or else have different colored candies ("buttercups" come in delightful shades) to form the paint daubs; they may be renewed frequently as the artists "consume" them. In large letters in the center of the palette print the name of the month, and underneath write:

"Little drops of water, little dabs of paint
Make a poster int'resting to sinner and to saint!
Little deeds of handing invitations saying "come"
Make our missionary meetings like a bee-hive hum."

A center table should hold a supply of magazine ads, time tables, colored cardboards and scraps of paper, while each of the labeled tables will have its own paint box or crayons (loaned), a slip of paper containing the subject of the meeting, and a few words giving an idea of the program development. The Program Committee may be using some book of helps which will give poster and invitation suggestions for each month, as does

"Pilgrim's Progress"; in such a case copy off the suggestions on the individual slips, also drawings; they will form a clue thread, at least, for the posters.

As the girls arrive they should be handed slips of paper containing the name of their month; after they have found their proper tables explain the purpose of the party: that the girls at each table are to make a poster and invitations appropriate to their program title; that each table forms an attendance Committee for its own month; that it will be "up to them" to hang the poster and distribute the invitations; and that each table is in competition with the others to see which can get out the largest crowd in response to their work—the month having the largest attendance to be given a party at the end of the year by the rival months! Records should be kept of the girls assigned to each month, etc.

Anybody can do this! Why not you?

Cordially yours,
MARGARET T. APPLEGARTH,
593 Park Ave., Rochester, N. Y.



A Glorious Constellation

The 500 Star Chapters are all in, and what a glorious constellation they are! I hope each one will indeed "shine as the stars forever and ever" shedding light over the darkness of the world's need.

We expect to have a lovely surprise for you at the Northern Baptist Convention. Did you ever hear of so many surprises? So many Chapters have had their certificates framed that we are planning for that purpose a little more elaborate and ornate card which will be presented rather formally to your representative at the Convention in Minneapolis next May. Yes, that is just the point! Your representative! We want every Chapter that can possibly do so to send a delegate to receive her own certificate. Of course distance and expense of travel will be prohibitive in many cases,

but just let the thought simmer, and begin to plan now for a rousing delegation of Worth While Girls. Fuller details will appear in April Missions.

Now, may I have the ear of all the rest of you who are not Star Chapters? I am so thankful for the fifty Chapters over the 500 mark which have come to the date of this writing (January 20), for every one received now is such a tremendous stride in our long run over the home stretch to that goal of 1,200! We can do it all right if some body in every church will make it her particular business to see that the Society or Sunday School class is enrolled, or if there is none, will organize something—Not for the sake of the numbers; oh no! But for the sake of the girls themselves who need this big interest for their own development, and for the sake of those other girls and women who need our Christ.

There seems to be some doubt still in the minds of many which I should like to dispel right here. The W. W. G. is not an organization that takes *the place* of the Farther Lights or Pathfinders, or one of any other name. It simply affiliates them all, with organized Sunday school classes under this beautiful new name. So keep your own name that is dear to you, and your constitution if it provides for study of missions and giving to missions, and join the Guild for the larger inspiration and opportunity it offers. One other error needs to be corrected, and that applies to the money. There is no special treasurer for the Guild. All money contributed by its chapters must go through our legitimate channels, the Foreign Mission money to the treasurer of your own District, and Home Mission money to Mrs. John Nuveen 2969 Vernon Ave., Chicago. All money from the thank offering envelopes goes to the District Treasurers. I wish, however, that every Chapter would report to its own Associational Secretary the amount of its Thank Offering, that the State Secretaries may report to me in time to tell you in May Missions just how much it totals. Wouldn't it be too bad if the Sunday school offering these months should be larger than ours?

One thing more. Please be very prompt in filling out your Annual Report blank which you will receive in February, and

forward it without delay to your association Secretary and Home Director. It may seem an unimportant technicality but it is all part of the system of inventory adopted by our National Societies, and on our individual promptness depends the perfect and complete record.

By the time this number of Missions reaches you it will be March first when "the winter is past and gone, and the time of the singing of birds is come." It will also be time to think about house-cleaning, won't it? I have some forehanded friends who always clean house in March. They get rid of the winter's accumulation of useless household effects, polish up the old things, and perhaps buy some new curtains; in fact, discard all of the old that is worthless and keep all that is good. It is a time of fixing values, isn't it? Why shouldn't we take account of our missionary stores in much the same way that the thrifty housewife looks well to the ways of her household? Let us discard some of the old, wornout methods of interesting new members, and throw away some of the old traditional programs, and try the new plans suggested by Miss Applegarth and others. Some people have an obsession for changing the furniture in their rooms. Why not change things around in our missionary meetings? Have the Program first and business last, with the devotional service between? After the heart has been stirred it is not difficult to lift the voice in prayer.

And we shall all need the new Cook Book, so full of wonderful and varied recipes, that no society need ever again starve or even go hungry, for lack of knowing how to prepare the most appetizing and dainty morsels for the most fastidious. Miss Burr is agent for the Cook Book which is 35 cents. My last suggestion is something for the parlor, our lovely New Guild Song, which Miss Mary W. Vassar was good enough to write especially for us. We want every Society to have one copy from which a sufficient number for the Society's use can easily be typed, or one large copy printed on cardboard. We give the hymn on the next page.

Do you pray every day for some special missionary?

Do you pray every day for your National Societies?

Do you pray every day for your State Organizations?

Do you pray every day for those who are so slow to recognize the really worth while and vital things of life? I hope you do! Faithfully yours,

ALMA J. NOBLE.

P.S.—The Thank Offering is to be sent to the treasurer of each district to apply on the over-and-above and not on the apportionment. The amount sent to the treasurer should be reported to the associational secretary.



Song of the Wide Wide World

BY MARY W. VASSAR

Tune: Fling out the Banner!

Go forward, daughters of the King,
Our God Himself shall be our Guide;
Our souls are all astir with spring,
The world is opening to us wide.

We go to share with those who lack,
To leave no work of love undone,
That sisters, from life's joy kept back,
May see its beauty, feel its sun.

By faith and work, by toil and care,
By deep desire and spoken word,
We go to meet our Saviour's prayer,
To bring the Kingdom of the Lord.

World wide our vision and our love,
In Thy great service glad and free,
Our aim, all other aims above,
Dear Lord, to be worth-while to Thee!

Then, forward, daughters of the King,
Since He Himself shall be our Guide;
Our hearts are singing with the spring,
The world stands open to us wide!



An African Incident

They have a strange custom out there of asking every chief his "losako"—a sort of life proverb or motto. When I met this old chief he said in his native tongue of course: "Tell your proverb." So I gave him one through the missionary's interpretation and then I asked for his. He said something in his native tongue which I couldn't understand. It was so brief however that I was interested and inquired of the missionary the old chief's

"losako." "It is a wonderful one," he said, "You will never forget it. The old man said to you, 'when you pass through the jungle be very careful to break a twig that the next man can find his way!'"

That is your task Christian students, to break a twig, to blaze a trail, to mark a path through the jungles of sin and heathenism and paganism to the Son of God, to the love of Christ. Do not be retarded because the jungle is deep and dark. Recall those words of Paul: "For a great door and effectual is opened to me and there are many adversaries." Do not ask for an easy field, or a path already marked but be a pioneer and blaze the way for God.—R. J. Corey.



The King's Highway

IS PAVED WITH HUMAN LIVES
MONEY IS COINED PERSONALITY

What part of yourself—of your money—will you give this year?

If it is not possible for you to invest your life in service on the foreign field, you may be a share holder in the BUILDING ASSOCIATIONS OF THE ORIENT.

BURMA

Rangoon — Missionaries' Home	\$1424.00
Insein — Dormitory.....	1600.00
Moulmein — School Building.....	8000.00
Namkham — Chapel School House..	666.67

EAST CHINA

Nanking — Ginling College.....	\$5000.00
Hangchow — Union Girls School....	4666.00
Shaohsing — Addition to Sch. Bldg..	1000.00
Huchow — Residences.....	1600.00

ASSAM

Gauhati — To complete new plant.. \$4333.33

WEST CHINA

Yachowfu — Land, School House... \$3000.00

SOUTH INDIA

Kavali — School Building	\$2000.00
Hanumakonda — Dormitories.....	333.33
Narsaravupet — Completing Home.	1500.00

JAPAN

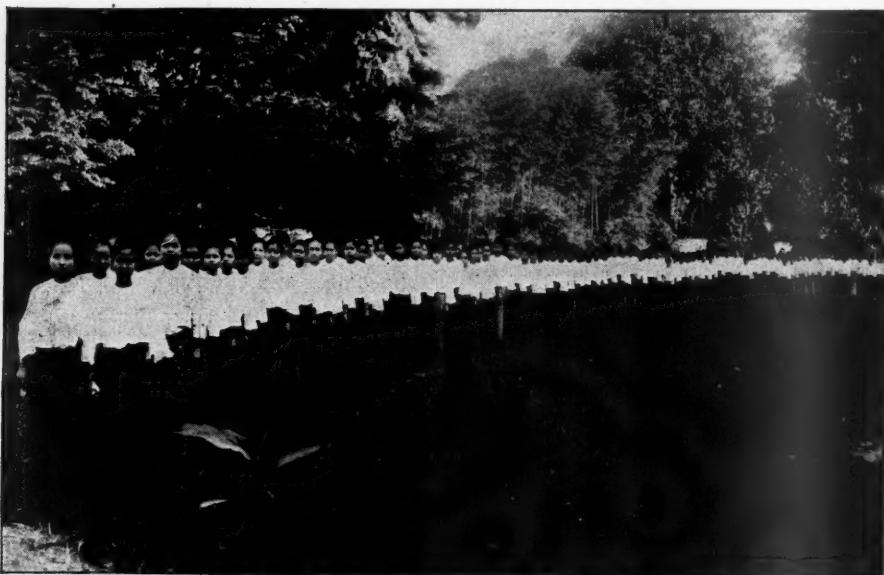
Sendai — Girls' School.....	10,000.00
Liu Chiu Islands —	

Land and School Buildings..... 1000.00

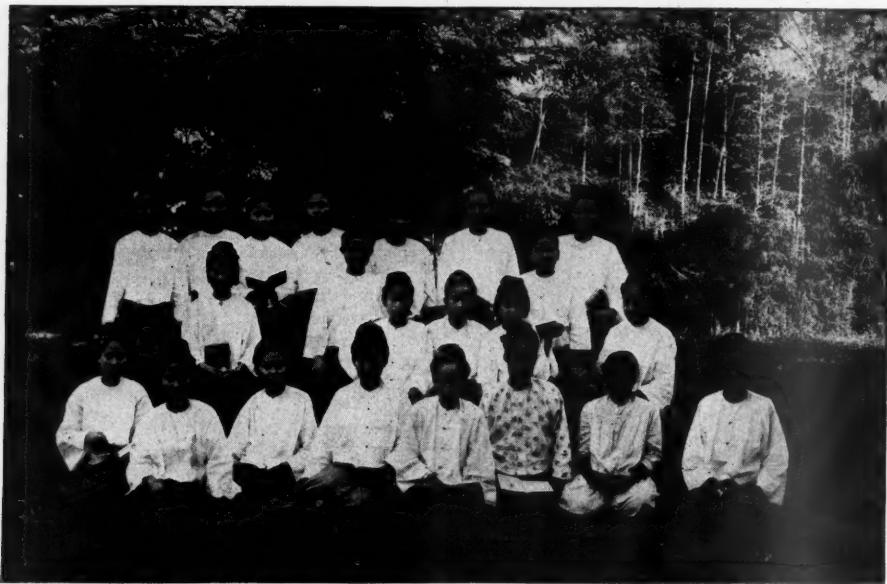
How many shares at Ten Dollars each will you take—and help in the building of schools, hospitals and missionaries' homes along our KING'S HIGHWAY?

Write for coupons and do your share by taking shares! This is a Worth While Gift.

Isn't this a fine showing for our School in Kemendine?

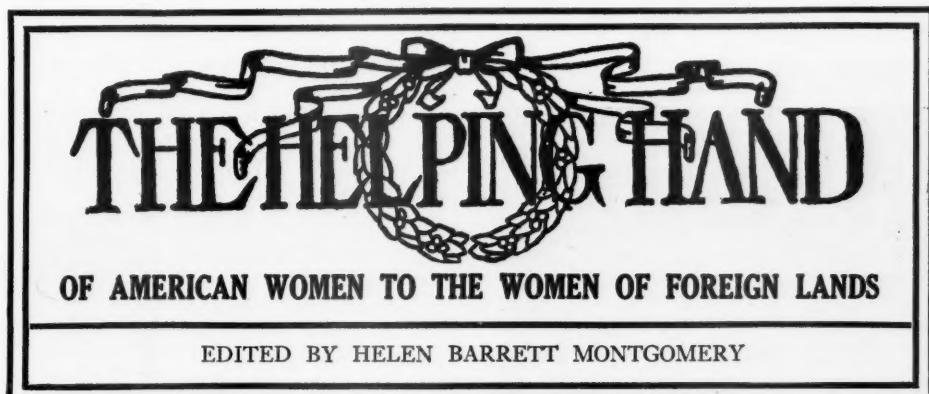


OUR BIG GIRLS OF THE SOCIETY'S GIRLS' SCHOOL AT KEMENDINE, BURMA



TWENTY-TWO BIBLE WINNERS, ALL FROM KEMENDINE SCHOOL
EVERY ONE RECEIVED A BIBLE GIVEN BY THE NATIONAL BIBLE SOCIETY OF SCOTLAND TO
TEACHERS AND PUPILS TAKING THE ALL INDIA SUNDAY SCHOOL EXAMINATIONS

Who wouldn't like to have a share in the Christian education of such young women as these? They had no hope until Christianity opened the door to them



THIS is a personal word with every woman who reads this page. It is an "S.O.S." call. It is a touch on the elbow. It is a "stop, look, listen" sign. Just suppose that you knew that if you did three times as much work, put in three times the faith and love, and gave three times the gifts you are planning, Christ's Kingdom would really come. Would you work and love and give? If it all depended on you alone? Of course you would; eagerly, stumbling a bit, but with an irresistible drive you would gather your whole soul to the task.

But Christ really does depend upon each one of us like that. He really needs our whole love and force and interest. Perhaps our tiny individual surrender might leave vast consequences in its train. Just suppose that twenty thousand of us rose from this month's Missions with a new vision of responsibility for the whole. The thrill of our contagious earnestness could be felt throughout the churches.

What can you do help? The year is waning, Christ's need throughout the world tremendous.

* *

The meetings in Minneapolis are to be great meetings. Are you going, or sending a delegate, or getting some one to go who can afford it?

* *

How about the district meetings? They are most important of all. Some great plans are to be made at the annual meetings this spring having to do with our part of

the Five Year Program. Every church needs a delegate present to bring back news.

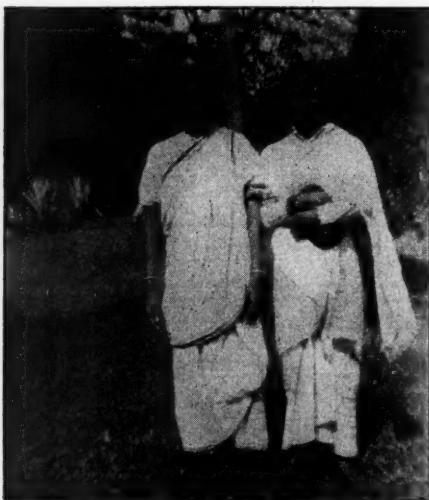
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I know expense is a problem, but how about a pure food sale from the new Mission Cook Book. Some churches are getting plenty that way to pay expenses of sending a delegate. By the way, have you read Mrs. Peabody's recipe for hurrying a missionary back to the heathen, and her delicious missionary jumbles and fudge and frozen missionary meeting? Really you must send and get the Cook Book.

* *

Every woman who believes that Christ's gospel is sometime to replace war with brotherhood, and every woman who wants to answer some of the questions why Christianity has seemed so powerless in the past in this respect, and every one who wants to know what part foreign missions play in world peace, must push hard for a big study class in Caroline Atwater Mason's new book, the mission text-book for next year, "World Missions and World Peace." This is just the kind of book to interest the pastors in. Get them to give a lecture course of six lectures based on this book. We Baptist women ought to be specially proud that it was written by a Baptist author, as it is one of the sanest, strongest, most scholarly books yet published by the Central Committee. Can we not make this coming year a record year in sales among Baptist women? The book is to be out early in March.

"How to use" will be issued early, so please plan now to set your women enthusiastically at work.



BIBI AND HALIMI — TWO GIRLS WHO RAN AWAY FROM HOME TO THE MISSION

Pen Portraits from Nowgong

BY EDITH CRISENBERY

I think I told you once before about the three Hindu girls who ran away from their homes in a village 26 miles from here and walked all night, arriving here early in the morning the day before Christmas, announcing that they had come to become Christians. When their people discovered where they had gone and came for them scolding, urging, pleading that they should return home one of the girls finally gave in and returned with her father. But the other two were firm and have remained with us. They were anxious to learn to read and write and sew as they had never had any opportunity for this in their homes or village, so they have had daily lessons in these subjects as well as their Bible lessons, scripture verses, songs, etc. Last week both girls asked for baptism and on last Sunday morning they with six other boarding school girls were baptized in the Kullong river near us. A few days afterward their people hearing the news again came in and upbraided the girls and told them they should never enter their homes again and cast them off entirely. The girls will stay in school for the present con-

tinuing their studies. They will probably eventually return to their village as wives of some of our Christian young men or as Bible women.

Chundra Priyo is a young Hindu girl from the Kamrup District. When only ten years old her people gave her in marriage to a man old enough to be her father. She had been taught to read in her home and the last several years has been teaching with her aunt in a village school. In some way she heard about the Normal Training School at Nowgong and became filled with a desire to go and study in it. Her husband strongly objected but she has a mind of her own and finally succeeded in getting him to bring her and leave her here in the school to take the junior normal training course.

Later her sister, Ramaswori, came also. She is in the third standard. The two girls being Hindus cannot eat with our Christian girls, so have a separate cook house and do their own cooking. Chundra is enjoying thoroughly the advantages of school and the pleasant associations with the other girls and teachers. She has a fine mind and is a good student. She is taking fifth standard work in addition to the normal training and has made excellent progress in all her subjects.

A group of interesting girls in the school now is the Mikir group. A little over a year ago Kanam, a sixteen-year-old Mikir girl in Upper Assam heard about the school here and desired to come. Her people are not Christians and objected, saying she would become proud and would not care to come home and work any more. But Kanam was determined and in spite of all protests left home and came along with the party of girls who were coming down to the school at that time. Several other little Mikir girls came, too. This summer they all went home for the six weeks' vacation. Their parents were so pleased with the progress their daughters had made and with the spirit in which they did their work while at home that they were anxious to send them back for more training; Kanam's older brother this time bringing



CHUNDRA PRIYO

her to the train and buying her ticket for her and encouraging her to stay in school and learn all she can. Five new Mikir girls came along from neighboring homes. As these Mikir girls know very little Assamese we have a special class for them in the kindergarten after the others are dismissed and they are making rapid progress in the language and in their studies. The Mikirs are a strong-willed determined race and this characteristic when they once get a desire to learn gives them the persistency that enables them to succeed.

Sukhoda is a little Hindu girl from Tezpur, Assam. Her father is cook for the Railway Manager there. Though he does not profess to be a Christian he is so free from caste prejudice that he has put his little daughter in our school, allowing her to eat with the others and do just as they do. In fact he seems to want her raised as a Christian.

Five Hindu babies have been brought to our door since last March. One was adopted by a family in the Christian community; one we could not take on account of its contagious skin disease and sent it to the hospital for treatment; but the other three with Humila our two-year old baby are the pets of the dormitory—real live doll babies for the girls to care for. Dalimi looked like a little famine sufferer when she was brought to us last March. Her mother had died several months before and the father had tried to keep and care for her himself, but she became so ailing and weak that he realized she would die if she didn't have better care than he could give her, so he brought her and begged us to take her. She is still a little mite but is growing plump and healthy and is always smiling and happy. The other two babies lost their mothers when they came into the world last June. They were brought and given to us immediately and as they are so nearly of the same size and age we call them the "twins." Both are so well and good and pretty and have never had a sick day yet.

Sampa and Razu are nice little girls from a village in our district. Their parents are not yet Christians but are willing to know more about Christianity and are ready to listen and learn. They

want their little girls to have Christian teaching and are supporting them as much as they can.

If you were to see little blue-eyed, golden-haired Lulu among all our little Brownies you would wonder how she came there. She is one of those unfortunate little beings so common out here—the fruit of the unrestrained passion of East and West. Though as fair as any English child she will probably always live in her native mother's environment, and her mother desires that her education be suitable for that life. So she eats and sleeps and plays and talks just as do her little brown half-sisters. We have had several other of these Eurasian girls enter our school this year—Melissa, Charlotte and Elsie—none so fair as little Lulu however.

Kanti is our latest acquisition. She is another little Hindu girl, and a regular little Topsy. Her mother died several years ago and her father kept and cared for her the best he could. A few weeks ago he brought her in from his village saying she was now old enough to go to school and learn and he wanted her educated. He is very poor and could promise nothing for her support, so consented to make her over to the Mission. So here is another applicant for one of those Kindergarten scholarships. She is a very promising little girl about six or seven years old. Living alone with her father has made her old for her years and she talks like a little old woman. Entertains the other girls, big and little, of evenings with the folk stories and fables she has heard and learned in her village. She amused the matron and girls the first day she came by her careful scrutiny of the food which was given her. She said she had heard that Christians ate cow's meat. "Well, you may eat it if you like, but as for me I won't eat it," she announced, "it isn't my custom."

I will not take time to tell you of Pre-munti, Mongri, Magdali, Marcia, Lena, Hattie, Howa, Sarola and the others. All are daughters or relatives of pastors or, Christian workers. Heretofore most of our boarders have come from such homes, but as you see from the above sketches the past year has shown a remarkable movement among outside people toward the

Boarding School as well as the day school. It is a wonderful opportunity to have these girls who have not had Christian teaching and religious instruction in their homes come under the influence of the school. We hope and pray that none such may ever pass through the school without their hearts as well as minds being touched; that every one may become a true disciple of the One in whose name and for whose glory the Girls' School at Nowgong, Assam, has been established.



Growing Pains

BY DORA ZIMMERMAN

Messages like the following from our missionaries give us a glimpse into the hard discipline of patience which our delay imposes upon them. Could anything be harder than to hold back from possible work because of treasury limitations. God's power is not straitened, our appropriation of His power is. Lord, teach us to pray!

The Board of Managers of Academies feels that our present quarters are too small in which to expand as a proper high school should expand. Someone even suggested that we drop out high school course entirely and conduct only a higher primary school in Ningpo. I tried to show them that that would be the rankest folly. Ningpo is our oldest, largest and probably wealthiest field. Certainly the Christian constituency is much larger than in any other station. We can take in seven new heathen girls and only three new Christians in our lower classes and yet have no fear that the general atmosphere of the student body will be any other than decidedly Christian. Besides these facts, *there is no other girls' high school in this whole city of 500,000, or this district of a million people.* The Presbyterian school does two years of high school work. The Government Normal School teaches some high school branches. But we are absolutely the only school for girls that can lay any claim to offering a full high school course.

I am not asking in this letter for \$5,000 to buy a site for a new high school building, nor am I asking for \$10,000 to build it. But I am telling you about our growing pains so that when we do burst our shell you will be prepared for it.

I looked at a skeleton and a manikin yesterday, but as we dread the thought of a skeleton in our closet and have no other place to put it yet, I turned sadly away. I did not even buy the microscopic slides, though I feel like a culprit in going back to Mr. Dzing without them.

We leave chemistry out of our course because it seems such a farce to pretend to offer it without any apparatus. Wayland Academy has just gotten \$3,000 gold specific for scientific apparatus. If any noble minded person wants to give us \$3,000 for our scientific department, don't refuse it. We'll willingly put a skeleton in our closet.

Our new girls are interesting. One of them had finished the higher primary course and had had a little algebra. I tried to put her into first year high but found she could not do the very simplest problem in percentage. She herself begged to go into the third year primary "so I'll not be so busy with other studies and can spend more time on the Bible and other Christian books." She is very wealthy and her father an official and yet the matron and the teachers declare that she is not a whit proud and is most good natured. The mother of two of the other girls could actually read the rules in the catalog and knew more about the examination I gave them in arithmetic than the girls themselves did. I believe she is an ardent Buddhist but I am eager to know her and her history.



Some Chinese Students

Miss Daisy Woods of Hangchow writes of the annual Y.W.C.A. conference of women students which was held this year in Hangchow where our Baptist missionary is principal of the Union High School for girls:

After school closed last June we had just a little breathing space before the Y.W.C.A. delegates came to their annual conference which we had asked them to hold in Hangchow this year. There were about 160 in all and they certainly were as interesting and alive a group of girls as those that gathered at Silver Bay, Lake Geneva, and so on. Even though it was exceedingly hot weather, so hot that when you put your hand on a table or chair it was hot to the touch, their spirits were not daunted and they were ready for their meetings or an excursion to West Lake

with alike promptness. I helped meet them at the station and went with them on one of their excursions. Then, of course, there were countless little ways to help in the meetings, registration and so on, that we "outsiders" participated in and so saw a good deal of the conference. It was fun, but it was hard work too, after a full year of work and with the weather so hot that one's extra energy and strength literally dripped away, so we breathed a sigh of relief when the last girl had gone and we could attend to our packing and get away, too.

With one of the Presbyterian girls from Hangchow, I went to Korea and had just the nicest kind of a trip. We went via the southern part of Japan, so the sea trip was refreshing. Then we "saw" Korea by visiting in each place we stopped a full week, and as there wasn't much to do in these places but rest and study the life of the Koreans leisurely, it was not at all a tiresome trip. I came back feeling much more rested and eager for work than I've done any other year, besides having gained a fresh viewpoint with which to face my work here. The difficulty will be to keep that enthusiasm from getting killed out by the regular routine of things, but I'm going to make a fight to keep it.

I was back here by the first of September and tried to get some things in hand before the girls began to return. Our compound looked most like a hayfield, so for several days we had to have men in to cut the grass and make the place look habitable. That sounds as if the place were tremendous, but when a man has to go over it inch by inch cutting with a small knife, it does take time and if he is naturally lazy and likes to enjoy his pipe every time you are not there to see him, then it takes more time.

In the school we are terribly crowded, both for sleeping and eating, as well as in the main class room. Besides the girls who came from the Intermediate, two have come from Miss Relyea's school in Kinhwa and several who had dropped out to teach a while, or for other reasons, have come back. Altogether we have 14 new girls in the school and that is going to do us all good. Four of our old girls are not back and we miss them. Two have left to take training under Miss Rawlings for kindergarten work, one is sick and the fourth, one of the brightest girls in our Junior class, died during the summer. She left school about a month before it closed and evidently developed quick consumption, as dreaded here as in America.



MISSION MARCONIGRAMS



Mr. Dussman of Vinukonda says that the government inspector called the school the model school of the district, that four of his young men are teaching in villages which almost entirely pay the salaries.

For a year *Marguerite Moran* has been building up the Bible Woman's Training School at Vinukonda, and nothing but praise for her work comes from the station.

Mr. Ingram of Bhamo notes a 75 per cent increase in local contributions, and a sale of fancy articles made by the girls that helps to pay school expenses. Flood and famine make him look with trembling on the rice bin and wish it were like the widow's cruse.

Mr. Grigg of Sagaing tells of a Bible woman who in one month opened four Sunday schools and in addition brought in

23 boys and girls from Buddhist homes to the regular Bible school.

Miss Pennington of Bassein exults over the new school building, one of the most beautiful she ever saw. *Dr. Nichols* has worked over it incessantly and now has 60 boys toiling like beavers to polish 150 school desks.

Mr. Chute of Palmur sends a plea for the village schools of which he superintends 17. How is this for one small girl? "We found one little girl not quite five years old who knew the alphabet, the multiplication tables, the Lord's prayer, beatitudes, ten commandments, many texts and Telugu poems and hymns. The teacher of this school gets twelve dollars a month. Many more such schools are needed."

"Our station school" he writes, "is in a flourishing condition. Pupils from the highest caste Brahmins to the lowest outcastes; Parsees, Mohammedans, boys and girls, mingle in the class rooms without prejudice. They come from all over the country and board in Palmur in order to attend our school; many from the highest families come daily in carriages. We have 220 pupils. A large overflow class of smaller children is taught under the shade of a large tree when weather permits in order to give more room in the building."

Mrs. Stenger of Nandyae is so glad because of the big new veranda and the two Bible women who keep an eye on the 22 girls in dormitory. She could have twice that many girls with a larger appropriation. The poor boys have only a mat shed.

Miss Harriet Smith of Ningpo tells how Christian Chinese are loyal to the Sabbath.

"If you were here and could go with me through the streets you would see many strange and interesting sights. For instance, as we go to church on Sunday morning we see the shops open and everybody working. I said all the stores, but there are a few exceptions where they close them if the owner is a Christian. In this case, they will have the doors and windows closed and a beautiful black sign hanging outside with a red cross on it and gilt characters saying "This is Sunday."

Miss Wilcox of Himeji writes so bravely of her unequal struggle all alone to superintend our beautiful school. Who is going to help her? Pray that the right woman may be found and sent.

Miss Zimmerman of Ningpo is trying to keep sweet and well in a crowded school that necessitates doing office work while two classes are reciting in the same room.

Miss Rawlings of Hangchow is rejoicing in the beautiful books on kindergarten theory, psychology and pedagogy for which she asked in Missions. The women of the Central district have been God's angels to bring this answer.

Miss Martin of Hutchow writes of the opening of the Gospel Hospital. They have fifty beds, forty patients and little bedding of any kind. So many opportunities to speak of Christ to those who hear for the first time.

"Yesterday, Sunday, at our morning service, three men from the upper men's ward stood up and declared their decision

for Christ. They were all young but able to read well, and had been listening to the Gospel for some weeks. I was so glad the Doctor and Mrs. Grant were home to see them, for they are always so happy when anyone becomes a Christian. There ought to have been more, for many have seemed so interested in the Gospel, the men as well as the women. There is no limit to the good that can be done in a hospital."

Miss Mason of Kiating has played kind hostess to the many missionaries en route to their field in that hotelless land, has done her fall cleaning and is about to open a two weeks institute for Bible women while waiting for the school girls to return for the new term of work.

Dr. Mildred Scott of Swatow has been studying language, dispensing medicines, taking weekly trips to Kityang to teach Dr. Bacon's nurses and an occasional evangelistic trip into the country with Miss Traver.

Miss Thomasine Allen writes so enthusiastically of her home with Miss Whitman and Miss Carpenter, of the hard work in the language school and her longing to speak for Christ and live for Him.

From far away Chengtu comes word from Irene Chambers that we may all ponder. Why not more feeders and more Baptist girls in training to lead? Normal school opened last January with 14 pupils. That was as good an enrolment as we could have desired. In fact it was more than the Normal School of the Union University for men had when it first opened its doors. This is a wonderful work to be engaged in. We have the most promising girls from all over the Province. Seven different mission schools are represented and we have two girls from Chungking, ten days away. This all seems to show that the time was ripe for the opening of a normal school. Unfortunately the Normal is not as large a help to our mission as it would be if we had more schools to feed it. Until last winter when Miss Roeder went to Yachow, Suifu was the only place where we had a girls' school. That school has sent us two girls this term. There is one fact regarding them which is noteworthy because it isn't the case with many in this school,—it is also something to be proud of—they are both supported by parents and not by the mission. We have eighteen girls this term.

OUR FOREIGN MAIL

**Wants for Some One to Fill
IS THAT SOMEBODY YOU?**

Extract from a letter from Miss A. V. Johnson of the Philippines:

The young women in our training school are conducting 13 Sunday schools and helping in two others in and around Jaro. *We need Sunday school cards and the large Sunday school rolls. Picture cards of all kinds are most welcome.* We need them by the thousands—and as many rolls as we can get. We are now using 1914 Sunday School Lessons, so our friends in the States may send us what they no longer have use for. Next year we are planning to do the same thing—that is, we shall use the 1915 lessons.

And please if any of our friends have put aside Tarbell's Teacher's Guide for 1913, 1914 especially and 1915 and are willing to part with them, send them to us. Many of the young women in the Training School are able now to make use of these helps and it would be a great help if they could have one of their own.

Send by parcel post to Miss A. V. Johnson, Jaro, Philippine Islands. The cost will be twelve cents a pound.

Miss Jesse of Sendai writes: "Sometimes we have such interesting experiences. On our last trip when we came to a bridge we had to cross while my helper was paying toll to the man in the little office there I was giving tracts to some women who had just come over the bridge. Soon the old man in the office asked for one and when he looked at it, he called out in a loud voice that "This is Christ who has come from Shizrigawa" the large town near. So the people began to come from the few little houses and shops to see me and I took advantage of this to give them all tracts, then we bowed very politely and left them. I felt very strange to be called Christ and it set me to thinking. From Maiya we took the stage and after a short time found that the nine year old daughter of the driver attended our Sunday school and church services in Shizrigawa so the father was glad to talk with us about Christ.

Said he was sure Christianity was good, and that he wanted his little girl to be a Christian but that he could not live the Christian life, it was too high. While we were having Sunday school at Shizrigawa a policeman came and staid a long time and then that night he came again to our meetings. Two other officials also came. At first I thought they wanted to hear something to use against us, but they listened earnestly to the end of the meeting. Some girls went with us to our hotel after the meeting and while we were talking with them about Christ a man came who introduced himself as an official from the office there. He welcomed us very kindly, thanked us for coming and said that for two years he had attended a Christian church of another denomination and that many times he had thought that he would like to be a Christian. He wanted to know if he could be a Christian and still drink and smoke. He said he had tried to give these up but could not, yet he felt the appeal of Christ and wanted to respond, but he had tried and he could not give up these things. He went away thoughtful after asking for a card of introduction to our evangelist there. Pray for this man.

Mrs. Ola Hanson of Namkham writes: "We were so pleased to receive the good news that we were to have Rs. 2000 toward our new chapel. Just as soon as sawyers come in from China we will set them to work. It is a big job to build here. Everything is sawn by hand and carried down the mountains from ten to twenty miles either by mules or on men's shoulders. We have to collect the timber one year and build the next. We do so need a boys' dormitory and have the timber for it but not a cent with which to build. On account of the war the government is able to give little help and this has been the hardest year financially we have ever spent in Burma. We hope next year to be able to report that the dormitory has been built without asking for a cent from home but I must confess we do sometimes feel a little weary trying to do the work and put up the buildings and collect the money, too, but it's blessed when we remember it is all for His cause. Our

greatest need is more men to go to the many places calling for preachers and teachers. We are trying to train workers and have three boys in the Baptist College, one exceptionally promising. One encouraging feature in this field is that the people want to learn to read. It is interesting to see men past middle life pulling their book out of their pocket to spell out words whenever they sit down. I have seen three or four flat on the floor at a time, struggling away with the spelling book. Two men who learned to read when past middle life are now effective evangelists.

Miss Nourse, Union Woman's College of Nanking writes: "We have begun with a freshman class of 11 which is fine. They are all High School graduates and almost all with outside experience. One has taught eight years and others several, three or four, while two are right from High School. They are a very eager, responsive group of young women and we feel very hopeful material for the beginnings of Ginling College. Two girls are Baptists, one Miss Lowe, who has been studying and lately teaching at our Girls' School in Ningpo and the other a Southern Baptist from Shanghai. Her uncle is a man of means and was planning to send her to America, for which end she was doing private tutoring with an American woman in Shanghai. Ginling College loomed upon the horizon and her decision was made to come here instead. She has taught some and is splendid all round material. Two of our Hangchow graduates who are teaching hoped to become members of the first class but financially they are so

handicapped that they will have to wait. As I see the girls of the first class we have here it makes me jealous for them."

"A Chinese student returned from America has been engaged for chemistry and mathematics. She is an M.A. from the University of Illinois and seems very promising. We are delighted to have her, for strong Chinese women on the faculty are our biggest asset. A woman physician, Dr. Tsao, returned two or three years ago, is giving us an hour a week for a physiology and hygiene lecture to the students. She is a wonderfully capable all-round woman, and we are also blessed in our matron or housekeeper, Mrs. Tsang, whom I had in Hangchow. She and I are having charge of the Dormitory. She is very capable in keeping up the housekeeping and is splendid with the girls. She is a high class woman, with a Chinese education, laterly broadened by some Western learning particularly in hygiene and medicine. She is a Christian and has the confidence and respect of the students in such a way that her influence is very strong. In many ways it is much stronger and more helpful than ours for she can get into their inner lives as no foreigner ever can. In the mere matter of health they will tell her things that with us they will let run to the detriment of their lives. The power that she is proves every day the fact of the need of the college, the need for training young women for leadership. Our faith in the possibilities of the institution now that the first class is really here are boundless. It strikes at the root of our troubles. Chinese trained women are the biggest need today. *This method is economical and it is effective.*"

** THE LORD'S REMEMBRANCERS **

*"And light of prayer is spreading heart to heart,
It'll light all where now it lights a part."*

Masefield.

Let us wait on our knees until there comes upon us some due sense of God's nearness and willingness to answer.

Let us pray not that we may do the things we have done before, but the things we never dreamed we could do.

God is able above all that we dare to do or even think.

Every mail brings in new prayer pledges from new circles. This is the most cheering feature of the year.

Only a few more sets of the library of prayer at \$1.50 remain unsold. Great benefit is reported from the use of these books.

**"Thy cross is infinite for us to share it,
Thy help is infinite for us to know."**

Masefield.

Special Prayer Topics

For the World Wide Guild; that leaders may be found, that the girls may be enlisted, new chapters may be formed.

For our new missionaries; that their health may be preserved, that they may be given faithfulness and skill in language study, that their lives may speak for Christ.

For our ten women missionaries left alone to bear the entire responsibility of ten mission stations in Burma.

For the church building so much needed in Jaro, P. I.

For Jacobu, the Telugu missionary mentioned in Mrs. Heinrichs letter.

For the inquirer of whom Miss Jesse writes.

Answered Prayer

BY CLARA B. TINGLEY

I have just been talking with a boy who asked me about three months ago if I had results when I prayed. When I told him I did, he said he wished I would pray for a former student who was wandering about in town, taking opium, drinking and stealing. His parents wanted him to go home but he would not listen to them. He has now been home about a month, this boy tells me, and is working with his parents. Our Christ does answer prayer. Among the 32 candidates for baptism—42 appeared before the committee—is one ninth standard boy for whom much prayer has been going up for years. Still another prayer has been answered. A young man well qualified for missionary work got his mind set on government service, but he is now working in Upper Burma where he is very happy and doing well.

When I was on furlough I had with me pictures of some of our Bassein pastors and I told about the four sons of one of them. Friends might like to know more about them. The oldest boy, having failed to pass the seventh standard examination, sold his books and secured his father's permission to enter an engineering school but on the train he said the wheels seemed to say, "Don't go, don't go, don't

go." On account of some question about his age he was refused admission. Later he met Dr. Nichols who asked him if he wouldn't like to work among the heathen, and he replied in the affirmative. This time he said the train said, "Go, go, go," and he entered the Seminary at the end of the year although he had in the meantime been given opportunity to enter the engineering school. He volunteered for work in Upper Burma and was sent to the Musos when he graduated. The second son completed the sixth standard, went to the Seminary and is now pastor in our district. The third son went through the high school and is now working with Mrs. Carson in Haka. The fourth son is now in the Seminary, having gone through the sixth standard. All boys are earnest temperance workers, and each served as secretary of our temperance society. We have the society divided into prayer circles of six or seven. I was talking with a boy today who told me about his efforts to help another boy to be a Christian who has now been baptized. He said he was also trying to teach the little boys in his house to pray.

Our new high school, which is almost finished, is sorely needed. We have 70 pupils in our high department. I have a very interesting eighth standard of 33, among whom are 24 who do not use tobacco. Eleven are doing honor work, that is, extra reading and writing. One boy is a Buddhist but he is now staying on the Burman compound under Mr. Soper's care and has to attend services. We hope he will study the Bible and accept Christ. We are also praying for another who is almost a believer. He cannot believe that God is God and that Christ is the Son of God. Another boy is a Christian but his parents are Buddhists and are not willing he should be baptized. Our opportunities are great. Oh for a faith strong enough to grasp them. When answers to prayers come it makes me much ashamed that I could doubt at all. Do the people at home realize how much they can help us by their prayers and by a letter now and then telling us they are praying for us? They can strengthen our faith; they can make us better able to do our work.

"I had tasted of the rice of life and could not get along without it . . . Confucianism says to us, 'You should go to Nanking Road,' and sends us off alone.

Christianity says, 'Let us go to Nanking Road,' and it takes us by the hand and leads us all along the way." — Words of a Chinese convert.

SUGGESTIVE WAYS OF WORKING

EDITED BY MARTHA H. MACLEISH

A Chat on Many Topics

BY MARTHA H. MACLEISH

Have you conducted the membership campaign in your society, and did you bring into active participation in its work a goodly number of new members? If you have not yet done so, there is still time. Our year as a circle does not close till May, but I'm sure you want the help of these new members on this year's budget, and the financial year closes March 31st. So, if you have not yet gathered together your forces and visited every non-contributing woman in your church for the purpose of bringing her into active cooperation in this great work for God and humanity, *do it now*.

From our Publication Department, 450 East 30th St., Chicago, you can get some new and helpful literature, prepared especially for this campaign. Perhaps you have already seen this clever little pocketful of answers to the great question, "Is it Worth While?" The main leaflet describes in a broad way the work of our Society on the Foreign Field, and our plans for advance. The little answers in the pocket give definite instances of what the Christian work of our missionaries is accomplishing for our sisters in darkness. If you haven't seen them, send for them and *use* them. They are free. Make them count for Christ.

Before you undertake this work, don't forget to pray much for guidance from the all-wise Father. Let us never plan or carry out plans for advance in a spirit of pride in our own achievements, or even loyalty to our Society, but always in the spirit of loving devotion to our Lord Jesus, and in joy that we may help Him to accomplish His plans for world salvation.

NEW LOCAL SOCIETIES

Did you give yourselves the joy of helping to form at least one new circle in some church in your neighborhood? If not, there is still time, and you don't know what a pleasure you have before you! You will surely undertake it, will you not?

If you have already helped to start one or more new societies, don't forget to stand by them in a good sisterly way, with occasional visits and helps for their meetings.

On an average there should be at least two new societies formed in each Association this year, to accomplish 1915-16's part of the Five Year Advance. This would make possible a real advance.

HOW ABOUT YOUR SUNDAY SCHOOL?

Are you using those telling charts, and making your boys and girls familiar through the stories with the Sunday schools that are following the missionaries round the world? It isn't too late to begin, and if you do not use the material prepared for this Foreign Mission period, you will be cheating your children and young people out of a great pleasure, as well as an opportunity for spiritual growth.

NEW BUILDINGS ON THE KING'S HIGHWAY

How about the Building Stock which your district has assumed? Is it selling well? Are all you interested women acting as agents? Just try to realize what a joy that investment is going to be to every woman who owns shares of the stock. How she will rejoice in the work that goes out from *her* building, for she will know that her help was essential to the completed whole. Write the Home Vice President of your District when you read this, and ask if her shares are all sold. If they are

not, won't you help her? There is just one month more of this year, and those buildings are a part of this year's business.

AND THE "GARMENT GIVERS"

As you buy your spring wardrobe, dear missionary woman, will you remember to spread at least one garment for the Lord? If we can do for ourselves, we can do for Him. Let us put the worth of some garment into His treasury.

THE GREATEST HELP OF ALL

The help that is absolutely essential to success, and that must underlie and permeate all effort, can be given by every woman whose life is hid with Christ in God. It is prayer, earnest, faith-filled, achieving prayer. This help is not easy to give. It requires time and concentrated thought and energy, but it is our one great dependence. The prayers of our "League of Intercessors" are counting. The answers are coming. Let us all enter anew the school of prayer, learning more fully from Jesus how to use this great power.

Will not every one of our hundred thousand members pray, every day this month, that if our work is pleasing to our Father, our great denominational Societies may close the year with their budgets fully raised and a goodly sum added for advance work.

ANNUAL REPORTS

This month the annual reports will be made up, and will show what has been accomplished. Each report is of value. Your Society might do just as good work without reporting it, but we need to know how you stand in the ranks. It may take a little time and trouble to ascertain just how many women and girls belong to your church; to find out how many of them are contributors to the W.A.B.F.M.S. especially if your church has the budget system of weekly giving. You may have to consult the Church Clerk or the Treasurer of Beneficence, but a complete report is of value. Not only do we need the report at Headquarters, but the local Society may fail to receive some important communication or some valuable literature if its record is not sent to the Association Secretary.

A Visit to the Publication Department 450 East 30th St., Chicago

For your special consideration this month:
"More W's for the Worth While Girls of the World Wide Guild."

A suggestive program answering the questions What, When, Who, Which, Where and Why, of our W.A.B.F.M.S. \$.05 World Wide Guild Pins are now ready. Our symbol the Silver Star with the initials W.W.G. .35

"A Rose of the Highway." Mrs. Lucy W. Peabody has written this charming little allegory "For Girls Who Cultivate Gardens on the King's Highway." Every Worth While Girl should read it, and pass it on to her chum. Price with envelope .10

Poster Stamps. Five designs representing the medical, evangelistic and educational work in Burma, India, China and Japan. In sets of five .05
World Wide Guild Stamps, each .01
Discount allowed on stamps ordered in quantities.

Just a few more Prayer Libraries. Per set of four books .15

"With Christ in the School of Prayer" Andrew Murray

"Quiet Talks about Prayer" Gordon

"Personal Prayer as a Working Force" Gregg

"Intercessory Prayer" Andrew Murray

If you haven't secured a copy of "Our Work in the Orient," send to the Rooms for one Today. It contains valuable information which you cannot afford to miss. Including postage

The Central District's Missionary booklets (formerly known as Pencil Sketches) also those of the East Central District, are now ready for distribution. These are very attractive with covers in the District color. The booklets contain the photograph and sketch of each missionary supported by the district, and are bound together with cord, so that new missionaries may be added at any time. Price \$1 per dozen, or per copy
Generous discount allowed the Districts when ordered in quantities. .10

Missionary Cook Book. "Suggesting the Wit, Wisdom and Culinary Skill of the Woman's American Baptist Foreign Mission Society." Thoroughly practical. Every Woman needs a copy .35

For the Children:

"Missionary Gems." Poems and Exercises. Revised new edition. A book for the Juniors .15

"Missionary Chalk Talks." These have proved so popular for the Primary Sunday School children that a reprint has been issued .10

"Tiny Stories for Tiny Tots." Missionary Bed-time stories for the little folks .10

"Missionary Movies in miniature." Children of all lands .10

CURRENT EVENTS ROLL CALL

CONTRIBUTED BY RUBY WEYBURN

[Distribute these items and call for them by number. They will add greatly to the interest of any meeting or Sunday school. There will be a page each month.]

1. Among the luxuries with which missionaries surround themselves is the ekka, or springless native cart with high wheels under a tiny platform on which the passenger curls up. A drive of 32 miles taken by one missionary recently on this instrument of torture over the "kutcha" or poor-roads was enough to convince him of the superiority of the wheelbarrow as a vehicle!

2. The only two daily newspapers printed in English in Pekin, China, are edited by Chinese Presbyterians.

3. "The town that has no school is no town at all" is the burden of an up-to-date song on the Congo. When all the youth catch this ambitious spirit the missionary call for more teachers will become still more insistent.

4. "We saw in India," says Mrs. Thos. Gladding, "whole communities who desired baptism and who removed with their own hands the charms they wore, destroyed the altars in their homes and tore down the village shrine to prove their sincerity in accepting Christ."

5. It would be considered a pretty good undertaking for a Sunday school in one of our cities to operate ten other Sunday schools outlying. This has been accomplished by our girls' school in Sendai, Japan. Girls from these schools come to study in our boarding school, where they grow into Christ's family. A strong Christian influence goes out in other ways from this school where all the girls voluntarily attend church and Sunday school and most are Christians.

6. To more than 30 girls in the Himeji school Christmas came for the first time this year in its deepest truest sense, for Christ had really been born in their hearts and they had been baptized during the year. This is the largest number for this school in any one year.

7. "Why don't you stay in the evening and double your wages like the others?" asked the manager of a government work-shop of a young Bagada of the Nilgiri Hills, Africa, who was baptized last year. "Please, sir," came the astonishing answer "I can't. I'm holding a Bible class every evening." This young fellow was going every evening to read and explain as best he could a Scripture portion to the young men with whom he had grown up, and speaking to them one by one of his Saviour. Three have since asked for baptism, and a fourth is ready to come.

8. A missionary writes, "There are 14 centers

in our field in Japan, each with a population ranging all the way from 100,000 to 300,000 people which are still unoccupied and waiting for the coming of the Gospel message."

9. A man who gave his check for \$500 for work in South China, smilingly repeated the gift when he learned of the four native pastors it supported,—one preaching to at least 200 every Sunday, and having 28 baptisms in 10 months. Others organizing two Bible classes from one of which 50 men were brought into the church. Another helped in the follow-up meetings after the visit of Eddy and Mott, where 9,280 people decided to study the Bible. Besides all this, 8 theological students were supported from the fund.

10. Who would like to exchange work with Mrs. Bawden of Kavali? She has charge of the criminal caste (Eurukala) women's school numbering 240, with 17 teachers. Also, she must take over all the work of training the Bible women and the evangelistic work devolving upon her by the death of Miss Bustard. Pray for this heroine.

11. One of the little boys in the mission school at North Lakhimpur, Assam, died during last year. "I can hear his mother calling him from play," writes the missionary, "Come into the house, Happy Mina, your father will read the Sunday school lesson." After his death the father committed the Sunday school lessons from the creation of the world to the death of King Josiah and repeated them in Sunday school. An instance of the leading of a little child.

12. There are 22,298 girls of school age in the district around Nowgong, and only 2.6 per cent in school.

13. At a Christmas purdah party in our school in Nowgong, Assam, wives of prominent men came in great numbers. All were seated when the wife of the Hindu priest arrived. She refused to be seated on a bench with the others, so chairs were brought for herself and sister. Immediately others of the "elite" arose in their dignity and demanded chairs, on the ground that their husbands were big men. All the chairs from the community had accordingly to be put to use!

14. Suifu is the center of a field 2,000,000 strong. One foreign worker and two native helpers for the woman's work in this field! Is there any thing small about a missionary's job? Pray especially for this women's school.

MISSIONARY PROGRAM TOPICS FOR 1916

- JANUARY.** The Churches of Non-Christian Lands — Their Heroic Past.
FEBRUARY. The Churches of Non-Christian Lands — Their Hopeful Future.
MARCH. Some Builders of the King's Highway.
APRIL. Notable Baptists of Asia and Africa.
MAY. Discovering Needs.
JUNE. Training Workers.
JULY. The Northern Baptist Convention.
AUGUST. Missionary Snapshots.
SEPTEMBER. State Missions.
OCTOBER. Home Missions (topic to be announced).
NOVEMBER. Home Missions (topic to be announced).
DECEMBER. Home Missions (topic to be announced).



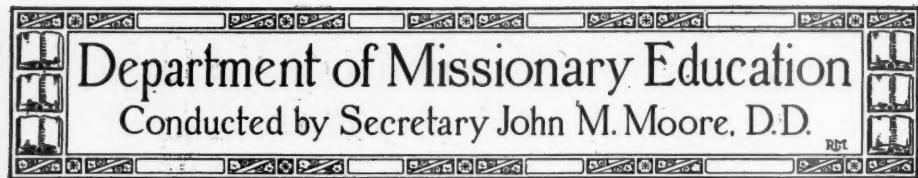
APRIL TOPIC: NOTABLE BAPTISTS OF ASIA AND AFRICA

1. Devotional Exercises.
2. Adoniram Judson, our leader in Asia (brief sketch of his life and work).
3. Chundra Lela, a native woman leader of India (from chapter II in "Comrades in Service," by Margaret E. Burton). A fine reading, selecting enough for six minutes.
4. John E. Clough, of the Telugus. Get his life from *Missions* for January, 1915; or "Social Life in the Orient," the book by Mrs. Clough; full of striking incidents.
5. William Ashmore, of China, a missionary statesman.
6. Henry Richards of Banza Manteke (send for sketch "Missions in Africa" to Foreign Mission Society, Ford Building, Boston; also for sketch of Dr. Ashmore).

NOTE. The interest of this meeting will depend on the life put into the brief sketches or stories of the missionaries, all of whom were notable men and good subjects for biographers who can pick out the effective points.

MISSIONS' PROGRAM, FROM MATERIAL IN THIS ISSUE

1. Fifteen Minutes in the Philippines. (Make a dialogue of the Travelog; have a third give examples of pronunciation; and a fourth take the Historical Outline.)
2. Five Minutes for the Current Events Roll Call (distributed among ten members, who read as numbers are called for). See p. 246.
3. Living Fruits of our Cuba Mission (a reading). Page 188.
4. The Story of a Hindu Girlhood (an impersonation in costume). Page 193.
5. Items from the Home fields, selected carefully.



Department of Missionary Education

Conducted by Secretary John M. Moore, D.D.

Foreign Mission Sunday School Campaign



THERE has never been such a demand for the missionary educational material for the Sunday school as this year, but then, we have never had such attractive supplies. The eight colored posters are being very widely used. The lessons describing the posters are prepared for primary, intermediate and senior grades. Easter comes late this year, so that there is still time to use these posters before the foreign mission period terminates. Do not fail to investigate the Easter programs. There are two. One is entitled "The Easter Message." It follows the series of lesson stories, "Sunday Schools Around the World." The exercises "Moving Pictures" and "Little Stories in Rhyme" are based upon the colored charts. They are simple and effective. The music bears a stirring missionary message and children will learn the hymns quickly.

The aim has been to make a simple program furnishing complete material for all grades. It combines the Easter and the missionary message. The story, "The First Easter Message," indicates that these two are really one.

As this program is closely related to the plan for Baptist Sunday schools, it is hoped that it may be widely used. If the children are well drilled they will hold the close attention of the audience and will make a lasting impression for missions.

A more elaborate program, entitled, "The Hope of the World," will be provided for those who desire it. It is both Easter and missionary in its theme and spirit. The three parts of the program tell the Easter story; show how the resurrection message was the dynamic of the founders

of the early churches and how the living Christ is today the hope of the world.

The climax of the program is the unveiling of a copy of a new painting, "The Hope of the World," by Harold Copping, showing the Christ surrounded by children of the different races. The music is bright yet dignified, and with some familiar hymns included is well suited for an Easter program.

These supplies are all free to the Sunday schools, though schools using them are expected to make a foreign mission offering at Easter time. Write at once to the Department of Missionary Education, 23 East 26th Street, New York, or to the Woman's American Baptist Foreign Mission Society, Ford Bldg., Boston, Mass., or 450 E. 30th St., Chicago.

Missionary education is a process and means growth; here is an illustration

Not Bankruptcy but Blessing

"Budget for this church," said the deacon, "spells bankruptcy." But the pastor could not find that definition in the Christian dictionary and set about raising the budget so zealously that even the deacon agreed to help. When the work was accomplished, after much prayer and toil, at the church's annual meeting the spirit was so warm and the joy so great that an accustomed deficit in the current expenses was wiped out in a jiffy, and the pledges for the next year were increased so that no deficit would be incurred; because under the missionary-budget idea the church came to adopt a current-expense budget — something it had not done before.

When the doxology had been sung the pastor asked the deacon what "Budget" spelled.

And the honest man answered instantly, "Budget spells Blessing."



Suggestive Methods Worth Trying

One Church puts this in the Pews

Is It Worth While to Give to Missions?

What Your Money Will Do Your Money Is You

- \$100.00 will support a preacher or two village schools a year.
- 60.00 will pay the salary of native kindergarten teacher.
- 50.00 provides scholarships for two girls in China or Japan.
- 25.00 cares for a child in India and one in Africa.
- 25.00 will provide touring funds for an evangelistic missionary.
- 25.00 will provide a year's scholarship in an Indian boarding school.
- 15.00 provides for a child in Burma, Assam or the Philippines.
- 15.00 will pay the taxes for a Boarding School.
- 10.00 will help some poor sick child to go to our hospital.
- 10.00 will pay for an annual grant of Bibles, hymn books and tracts in one station.
- 5.00 means a child in the kindergarten.
- 3.00 supports a village school a month in India or Burma.
- 3.00 will support a missionary's entire work for one day, including her salary.

Will You Not Make the King's Business Your Business? He Wants You to Pray, to Pay, to Work.

Issued by Missionary Committee
FIRST BAPTIST CHURCH, Troy, N. Y.
Rev. Thomas H. Sprague, D.D., Pastor

Things which Missionary Committees Ought to Know About

If you wish to get up a live home missionary meeting, send for "The Immigrant Gateway." It is published by the Missionary Education Movement, and con-

tains full particulars for a program that will show how immigrants are received at Ellis Island and either admitted to our country or sent back to the old world. It makes a stirring and capital exercise, and may be continued for several evenings. Send for it to Dr. J. M. Moore, 23E. 26th Street, New York.

A Record Church

From one of the members of the Alpha Baptist Church of Philadelphia, Rev. Howard K. Williams pastor, Secretary F. S. Dobbins has obtained the following data:

At the present time our membership numbers 496. Of this number we have 452 regular contributors, 390 of whom are paid up to date within a dollar of their pledge. There are 377 contributing regularly to missions. We have no church suppers or fairs to raise money. We have learned the joy of giving rather than the wear and tear of extorting money for God's church. We have no urgings for money from the pulpit, but the giving is placed upon the hearts of those who love the Lord in a way commensurate with the dignity of our mission, as the church, the body of Christ. God has wonderfully blessed us. May it not be because we have been faithful in money matters, for the talents in Christ's parables were talents of money, and to those faithful in money, Christ promises much.

A Good Missionary Meeting

Of course we had prayers and singing. We sang the good old hymn, "From Greenland's Icy Mountains," emphasizing the verse,

"Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?"

After the meeting was over some said, "It was such a good meeting," and the leader made answer, "It was nearly all taken from the BIBLE and MISSIONS."

A LOVER OF MISSIONS.



Self-support at Henzada

Encouraging word regarding the increase of self-support on his field has been received from Rev. B. C. Case of Henzada, Burma. One of his self-supporting schools has undertaken the entire salary of a preacher whose territory extends for about fifteen miles up and down the river near which the school is situated. Another Anglo-vernacular school has taken over half the support of a preacher in its vicinity. A preacher and the seminary student preachers during their vacation were entirely supported by the Henzada Burman Association.

Native Leadership in Burma

The consecration of some of the native Christians of our churches abroad is exemplified by a Burman woman teacher, Ma Mary, who has proved herself unusually gifted in the religious teaching of children. She has been appointed as supervisor of religious education of the Burman mission schools of the Henzada district so that her influence may be distributed as widely as possible. Ma Mary had been receiving a salary of 90 rupees per month as a teacher. This she now declines, to receive 50 rupees a month in this new work. The salary is paid entirely out of the current expenses of the schools of the district and only her traveling expenses are charged to the mission.

The Need of a Church in the Liuchiu Islands

For 22 years the Rev. R. A. Thomson has had the weight of the work in the Liuchiu Islands without a dollar for equipment, working in little dirty Japanese houses. In such conditions he has worked wonders. There have been more baptisms in Liuchiu than in any of our other stations in all Japan. There are over 600 Baptist believers on the islands and Mr. Thomson believes an adequate plant would permit that number easily

to be doubled in the next five years. They do need a church building. They are working in a little house not half big enough to hold their membership and under conditions exceedingly discouraging. They have done much to help themselves and are ready to do more, but they are a poor people and cannot raise the required amount for the equipment they so sorely need. Mr. Thomson has himself found \$4,000 and asks for only \$3,000 more of us. He says, "This is the very last appeal I ever expect to make for buildings of any sort on my field. I have been heartsick many times over this affair. My faith is pinned to your giving us the funds needed this coming spring." Are we going to disappoint this veteran missionary?

Golaghat Summer School

Recently a most inspiring Bible conference of evangelists, teachers and preachers was held at Golaghat, Assam. Nearly 80 attended the summer school at their own expense and only a few, who came from very long distances, were assisted even in their traveling expenses. All seemed to enter into the work wholeheartedly and at the close of the meetings voted to have them repeated the following year. There were classes each day for Bible study, inspiring devotional meetings, and practical discussions of everyday difficulties. At the close all spoke of the great good received and went back much strengthened for the year's work, some to their charges in the jungle, some to schools, and others to lonely stations to work among heathen neighbors.

Promising Church Work Held Up

In all the history of the Jaro Church, Philippine Islands, there has never been a time when things were so promising, writes Rev. A. E. Bigelow. A hold is being gained on a good class of laboring people and the work among the schoolboys is especially

There must be a large increase in the offerings this month if the Foreign Society is to be saved from debt

prosperous. There have been three baptisms from the dormitory and two of the high school boys living in Jaro have lately been baptized. The Sunday school is doing well and is only held back by lack of room. There are five classes with over 120 in attendance in one room. Since Mr. Earle has been able to work up the choir the singing has been a great feature, and if there were a place in which a concert might be given they could easily draw an audience of 800 or 1000. The only hindrance to the development of this promising work is that the church has just been turned out of its meeting place, which was the lower floor of a dwelling house. They greatly need a building and have already \$1,000 in hand toward it. Some more can probably be raised on the field but help from this country is necessary before they can undertake to build.

Results of Two Years' Growth

Two years ago there was not one Christian at Vonghiong, one of the outstations of Changning in South China where Mr. and Mrs. Bousfield are working; today there is a church with sixty-two members. One young man from this church has gone with his wife to Shanghai, to prepare for the Christian ministry. A member of this same church has come to Changning to take charge of the work at the chapel, then another has gone to Shankong, one of the outstations, as a preacher. A fourth young man has gone to Kaying to prepare for Christian work and two others are colporters.

PREACHING THE GOSPEL BY MOTOR-BOAT

Rev. W. H. S. Hascall, general evangelist to the Burmans, tells of the great good that is done by the motor launch. "Hundreds have heard the truth this year who but for the launch could not have had the privilege. We run up near a village, drop anchor, and watch our chance to get on shore when the long mud banks are at least partly covered by the tide. Sometimes we go from house to house to sit with the people on their mats and tell them informally the story of Jesus, but

often we carry our portable organ and opening it under the shade of a tamarind tree attract a crowd by singing the gospel story, stopping to explain the meaning of each stanza as we go along, and so getting our message to them even before the more formal addresses are given. On each side of our boat we have banners with scripture texts which can be read from the passing boat by people on shore. Often we hear people reading in Burmese "God is love," "He that believeth on the Son of God hath everlasting life," or some of the other texts. The old postcards which are sent to us from America have new backs put on made up of simply explained gospel that even a child can understand. These are given and gladly received when we are on shore."

THE LANGUAGE SCHOOL AT NANKING

Dr. and Mrs. C. Heman Barlow speak in the highest terms of the good work being done by the Language School at Nanking University. As Dr. and Mrs. Barlow tried the old method of individual study when they first went to China they are in a position to speak authoritatively regarding the comparative benefits of the new. Dr. Barlow writes, "We who have had the experience of trying to study amidst all kinds of interruption with the old individual teacher method and now have a chance of contrasting its failures and shortcomings with the greater efficiency of the school method, appreciate, even more than the new arrivals, the real blessing this school is in acquiring the language." Dr. Barlow also speaks in high praise of the head Chinese teacher whose steady, cheerful enthusiasm in his work added to truly wonderful native ability does much to make the school what it is. Of Rev. C. S. Keen, dean of the Language School and a representative of our Society, he says, "There seems to be no limit to his enthusiasm in the work and to the abounding, cheery helpfulness he lends to it and extends to all. His spirituality has been helpful to us all and we feel that the school is fortunate in having him at its head."

**Every Extra Dollar now Given will be a Direct Help to
the Missionaries on the Field, who must rely on You**

PREACHING TO RUSSIAN PRISONERS

There are two classes of Russian prisoners in Germany: those who have been captured in battle, and those who were in the country previous to the war and who are detained for fear they may return to Russia and join the army. This latter class enjoy considerable liberty and include some of the students in the Baptist Theological Seminary at Hamburg. One of these, Mr. Warkentine, was graduated from the seminary last June and, unable to return home, has given himself to work among the Russian prisoners in the forty-four prison camps in Schleswig-Holstein. There are about 40,000 of these men, few of whom speak any language but Russian. Homesick and friendless, the Christian message brought to them at this time has an influence that cannot be estimated. Many of them wept when they heard the gospel preached in their own tongue. The cost of this mission to Russian prisoners is about \$50 or \$60 a month, but with the many demands made on its resources both by the regular work and by special needs occasioned by the war the Foreign Mission Society is not able to make any definite appropriation for it. The Board, however, will welcome any special donations to be applied in this way.

English Taught in China

Dr. Shields tells us that in West China in the government schools all the courses in science are taught in English. The reason for this is that Chinese scientific terms would have to be coined if the instruction were given in that language, and it is simpler to have the boys learn English. That language, also, opens to them scientific literature which would take years and years to translate into Chinese.

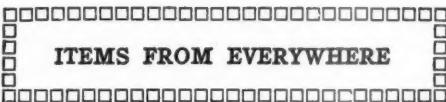
Plenty of Unreached People

The territory outside of Suifu for which American Baptists alone are responsible embraces 1,800,000 people. Two missionaries, Rev. H. F. Rudd and Rev. D. C. Graham, are trying to minister to these people. Many are very eager to have the

gospel and some have been practising Christianity for a long time under discouraging conditions. More foreign workers and especially more Chinese evangelists are needed so that this opportunity may be met. Four new schools have been opened, two in Suifu and two in the out-stations. The mission schools are powerful agents for good. Out of eighteen persons baptized in the Suifu church last fall, at least one half either had been or were at the time students in our schools.

The Missionaries are Grateful

Another much appreciated gift is the memorial Rest House built at Maymyo by Mrs. Milton Shirk. Here in the cool of the mountains the missionaries rest and fraternize, lay plans for next season's work, take walks; enjoy the view and bless every day the thoughtful kindness which placed this mountain retreat from the terrible heat of the plains at their disposal.



ITEMS FROM EVERYWHERE



The call for more workers in the region north of Kengtung, Burma, is still sounding. During the first two months of the rainy season when climatic conditions prevent much touring on the part of the preachers and evangelists, there were, nevertheless, 700 baptisms reported from this field.

The entering class of Duncan Academy, Tokyo, Japan, is the largest in the history of the school. The fruit of the patient labor of past years is beginning to show.

The Jaro Industrial School, Philippine Islands, has received a bronze medal for the best furniture exhibit at the Panama-Pacific Exposition.

In Tokyo University there are 8,000 students, of whom 6,000 are said to be agnostic, 1,500 atheistic, 440 uncertain, and 60 Christian. Room for work there.

In the Telugu Mission there are 600 primary schools, twelve secondary schools and four high schools, three for boys and one for girls with about 18,000 pupils under instruction.

One of our theological seminaries in Burma is planning a correspondence course to help those who cannot give the time to a full course in the seminary.

There have been 280 baptisms this last year among the churches in the Henzada district besides fourteen among the school children. A number of new centers have been opened among heathen Karen villages by young men from the theological seminary at Insein during the vacations.

The Shanghai Baptist Theological Seminary is doing more in Sunday school work than any other seminary in China, according to the Secretary of the China Sunday School Union. The students are being taught by the laboratory method. The seminary has five out-stations to which the men are sent for preaching and Sunday school services.

Dr. Judson C. King of Banza Manteke, Congo, is supposed to have had language study for his chief work this last year but in addition to that was able during the last three months to give 2,452 treatments. Over sixty natives also received treatment in the little shed that does duty for a hospital, and a medical school has been started to train native helpers that they may go out into the district and dispense drugs and sanitary knowledge. Dr. King writes, "I am trusting my friends at home to give me a hospital to help in the training as well as in the greater efficiency of the general work. Our present demonstrations are as child's play compared to what can and should be done."

A building for a church and school has been opened in the old Golconda diamond mine district.

Rev. H. Andru writes of five families belonging to our Baptist churches in the invaded region of France who are without work, without clothes for the winter, with health impaired by privations and with all their savings exhausted, the men being in the front or prisoners in Germany. There are many such cases, the help granted by the government being insufficient where there has been sickness and where the families are large. The regular hospitals and the numerous temporary ones are crowded as are also the shelters for children, for orphans and aged people. "May the Lord hear our prayers," exclaims Mr. Andru as he tells us of these needs, "and continue to incline the hearts of our American friends in favor of their suffering Baptist brethren in this unfortunate country."

In Memoriam

Mrs. Mattie Howard Eveleth passed to her reward in her 64th year on Friday, Jan. 14, 1916, from her home in Dorchester, Mass. She was buried in Blue Hill, Maine. Married in early life, she accompanied her husband to the foreign field in 1873. Her health and family cares have often interfered with her being with Mr. Eveleth during his long periods of missionary service, but her heart was ever in his work. Her active cooperation with him in his earlier labors in evangelistic work in Toungoo and later in literary and educational work in connection with the Mission Press in Rangoon and the Burman Theological Seminary at Insein is still well remembered by those whose language she spoke so fluently. When hindered from active work on the foreign field, her rare gifts as a personal worker and Biblical instructor were constantly exercised in the churches and communities where she lived. Since her accident on her return journey from Burma two years ago, her activities have been necessarily curtailed, but her deep interest in the progress of Christ's kingdom has not flagged. Our special prayers and sympathies go out to the lonely husband, who in this country is still carrying on his literary work for the Burmese, and the two sons, one in Concord, N. H., and the other in Schenectady, N. Y.



Foreign Missionary Record

ARRIVED

Dec. 6, 1915, at San Francisco: Rev. G. G. Crozier, M.D. and Mrs. Crozier from Tura, Assam. Address: 515 E. Jefferson Street, Ann Arbor, Mich.; Rev. and Mrs. G. N. Thomssen, from South India. Address: Clifton Springs Sanitarium, Clifton Springs, N. Y.; Miss Melvina Sollman from Swatow, China.

Dec. 21, 1915, at San Francisco, Rev. M. D. Eubank, M.D., from Huchow, China.

Jan. 14, 1916, at San Francisco: Rev. and Mrs. J. Herbert Cope from the Chin Hills, Burma. Address: 6208 Boynton Street, Germantown, Phila.; Dr. J. G. Woodin from Bhamo, Burma; Miss Stella S. Hartford from Moulmein, Burma.

SAILED

Mr. V. G. Krause from San Francisco, Jan. 22, for Balasore, India.
Miss Harriet L. Marble from San Francisco, Feb. 5, for Philippine Islands.

BORN

To Rev. and Mrs. J. A. Howard of Midnapore, Bengal, India, Nov. 3, 1915, a son, John Randolph.

DIED

Mrs. F. H. Eveleth of Toungoo, Burma, at Dorchester, Mass., Jan. 14, 1916.



Christmas at Rainy Mountain

Christmas is past and the missionaries and Indians wish to all their friends a Happy New Year. We send many thanks to all who have helped to make Christmas a happy occasion. The people began to put up tents early for fear of snow, which here soon melts making the ground damp and camping unpleasant and dangerous to health. The camp was large, there being forty tents and tepees. This is the largest camp and attendance for some years. They love to come to the mother church. It is much work to make these temporary homes. Many come miles and make several trips. At the close all must be moved back home. These days are full of industry. Missionaries may wear out, but they will never rust out. Hundreds of names to write on book and tickets, presents to arrange and labels to tie on. Popcorn to pop and hundreds of bags to fill with this and candy. Medicine to give out, sick to visit, calls to make, hands to shake, advice to be given and personal work to be done. Committees to direct and preaching to be done. Weary in body and burdened of heart we seek our rest late each night, conscious that we are walking in the Master's steps.

The grass in the compound is long, thick and dry. Saturday a strong wind from the southwest. In the northwest corner of the camp are two tents and a tepee. In one tent two little boys were playing. The youngest one started a fire on the ground, the older one went into the other tent and said, "Grandpa, your son is building a fire in the tent." The grandfather paid no attention to the warning and in less time than it takes to tell it the flames swept up the canvas wall and everything in those two tents was destroyed. They tore down the tepee and saved it. They had lately bought their winter clothing, but all was lost, including patents for three farms. I suppose Government can replace these.

Had these tents been in the southwest corner of camp half of our white city would have been in ashes. The other Indians shared their quilts and blankets with these unfortunate ones and one merchant gave a tent.

We had our dinner and tree on Monday in order that we might have an undisturbed Sabbath for the spiritual work. The pastor used his stereopticon and pictures to draw the crowd. He appealed to the eye as he brought home the facts of sin, need of a Saviour and a wonderful redemption through the Risen Christ. The deacons gave the invitation address and took the expression. Sunday morning was a meeting of great power, eleven forward for prayer. Most of them members of the church who desired to live closer to Jesus. One young man was converted and received for baptism. He has been walking for a long time in the peyote road. He will have a hard fight with his enemy, but one can do all things through Christ, who strengthens us. Much money was given to Jesus for our new church and missions.

On Monday night at 6 o'clock our house was crowded and at 10.30 a happy but tired people went to their tents in an Oklahoma blizzard. It has been a good Christmas. We thank you for your interest, prayers and gifts.

Many of you send your gifts early and I heartily thank you for it. If all did I could have so much better opportunity to do the spiritual work that needs to be done on these occasions. I worked till Monday noon to tie up presents and our dinner was a very plain affair but I heard no complaints.—*Howard and Mary Clouse.*

The Gem on Ruby Avenue

The Argentine district of Kansas City, Kansas, is like a shoestring several miles long between the Kaw River and the tall stone bluffs. In most of the distance there are only about two streets, in fact one might

more carefully say two half streets, for on the north side of the one street the Kaw River runs so close as to preclude any building and on the south side of the street above the cliffs are so precipitous as to make practically impossible any building there.

Some five years ago, under the direction of Rev. Ray E. York, Superintendent of City Missions, a mission was started called "The Ruby Avenue Mission." Three years ago it was organized into a church. They met in an old frame building not much larger than a freight car until the men realized their need of better quarters, so they set to work in the hill just opposite their church and carried out the stone after working hours and donated all of the carpenter work and much of the other labor. They now have a substantially built basement 42 x 64 which is 14 feet in the clear. There is also a sub-basement for fuel and furnace.

Practically all of this is above ground as it is situated on the side of a steep hill on a level with the street entrance. There is a gallery running along one side which is for Sunday school class rooms and for spectators to watch athletic contests on the floor below. This basement has been dedicated with appropriate services in which many of the prominent Baptists of Kansas City and vicinity participated. Practically all of the present cost is provided for and some money with which a more completely furnished equipment may be realized. The contractors wanted \$4,000 for the work done thus far, but by reason of the sacrifice and hard work of the members there has been a cash outlay of only \$2,500. The wisdom of this location is manifested when it is known that the city is building a boulevard along the street in front of the church, and in fact the purchase of a strip of their land for this purpose gave them the first hope of being financially able to undertake this task.

It is surprising to me that more churches do not adopt the plan of building a portion of their plant which will amply suffice for the present needs and finish their structure at a later date instead of saddling their membership with a debt that is likely to be a millstone for many years to come.

This church has now about 70 members, and is looking forward to a much greater future. The pastor is Rev. Charles B. Lewis.—BRUCE KINNEY.

Four Characteristic Indian Testimonies

BILLY SUMTA said: Jesus does not look at the good looking, but on all of us. He can save any of us. Some of us may dress up but be wicked inside. He sees it and He can save us from it. We must not take too many roads. Only one leads to Jesus. Don't go too fast. Just keep steady, follow His Word and get strong.

EMMOTAH said: There are lots of fish. We must be careful. Deacons should all be fishing. Be careful, and don't throw rocks and scare fish away.

TONEGAWCAH said: If some one should tell me that I must turn from Jesus I would not believe him. Jesus has done so much for me already. His word satisfies and leads me straight. Always glad to hear the word.

KEAPTAH said: I have a sister. She is a blind woman. She is afraid of us, will not stay at our home, will not come near me, I would like to help care for her. She does not want to have anything to do with me for I am a Christian. She is afraid of Christians, does not want the Gospel. Pray for her.

Indian Progress

The Utes are progressing, under the stimulating influence of the Indian Bureau. More than 700 acres of land have been cleared and put into various crops, nearly double the acreage previously farmed; 1,500 acres have been fenced, several new houses built, and other improvements put under way. An elaborate irrigation system has been completed at a cost of many thousands. Conditions have improved in all lines, and the Ignacio (Colo.) Chieftain says that if the present policy of dealing with the Ute is continued, in a few years the valley will be hard to recognize, and the whites will look upon the Utes as citizens who are assets to the community from any standpoint. Good work surely.

Ministerial Aid

At a meeting of the Executive Committee of the Ministers' and Missionaries' Benefit Board of the Northern Baptist Convention, on Jan. 25th, twenty new grants were made, two applications were rejected, and three held in abeyance. The grants were made to beneficiaries in the following states: Vermont, Wyoming, New Jersey, Colorado, Kansas, Minnesota, Pennsylvania, Washington, California, Idaho and New York.



A Weekly Prayer Cycle

The American Indian

SUNDAY: Pray for an *Oppressed People*, who have suffered much injustice, that they and we as Americans may learn "to deal justly, to love mercy, and to walk humbly with our God," that the old savage instincts of revenge and hostility may be supplanted by a spirit of forgiveness and of good will, and that the arts of peace may be diligently cultivated, as a "Century of dishonor" is left behind and a new Day of Grace is at hand.

MONDAY: Pray for an *Increasing Race*, that this growing people may profit by the best in the white man's civilization, and may spurn the vices which the stronger race has introduced into the Indians' country.

TUESDAY: Pray for this *Neglected People*, that the one half of the Indians of the United States who are not in the fold of any Christian Church may be won for the faith, that the seventy communities or tribal divisions among whom no missionary work is done may be speedily cared for, and that this reproach of unrelieved paganism in Christian America may be removed.

WEDNESDAY: Pray for a *Waiting People*, that those who say, "How long have you known the Good News?" and "Why have you not come to us sooner?" may now know the joyful sound, and that the missionaries who in increasing numbers are now coming among them may find welcome and preach the gospel with great power.

THURSDAY: Pray for a *Distressed People*, that the extreme poverty of many tribes may be reduced, that the shackles of appalling superstition and the last efforts of the medicine men may be destroyed, that the Government officials and teachers may be godly men and women to protect and guide, and that the Indians may everywhere be given "a man's chance in God's country."

FRIDAY: Pray for a *Simple People*, easily misled, that error in doctrine, the wiles of priesthood, the ravages of rum and of the Indian peyote may not bring them into new bondage as they are freed from the old superstitions and

native vices, and that they may not be destroyed for want of judgment.

SATURDAY: Pray for a *People of High Promise and Destiny*, that they may have life more abundantly, that the missionary propaganda may be richly blessed to their salvation, that leaders from their own ranks may be raised up and that they may be a **PEOPLE FOR GOD**.

— Thomas C. Moffett.



At Kalispel, Montana, the young people have charge of one Sunday evening service each month. They have an industrial department and pay \$5 each month on current expenses of the church. They help in other ways. The church has recently placed a fine piano in the auditorium and added \$200 a year to their pastor's salary.

A flourishing night school is held in the Bohemian church of Detroit. The Saturday afternoon industrial schools in both Bohemian and Hungarian churches are well attended. A woman's meeting is held one evening each week in the Hungarian church and the girls hope to start a mission study class before long. The Italian work is growing.

The Indian may be a "vanishing race" but he still exists. Of the 330,000 Indians in the United States about 75,000 possess all the rights of citizenship; more than 100,000 or nearly one third speak English; 161,000 dress as do white men.

It is difficult for eastern Baptists to realize the isolation of many pastors and churches in western states. Our church at Pomeroy, Washington, is 50 miles from the nearest Baptist church, Republic is 77, Okanogan 92.

One of the most important steps taken by our Home Mission Society the past year has been the establishment of the National Baptist Slavic Training School in Chicago. Most of the young men in this school are very poor, and financial aid is greatly needed. The school is under the auspices of the Home Mission Society. The Northwestern Baptist Education Society is cooperating to the extent of its ability, and its Secretary, Dr. P. G. Mode, will be glad to receive contributions for this Slavic Institute.



CHAPEL CAR AND COLPORTER

Two Important Conferences

Two very important Conferences have recently been held in the Board Room at Publication Society headquarters to consider vital questions of our denominational work. In the early part of January a large number of the Sunday School and Young People's Directors from various sections of the country met with the Commission for Young People of the Northern Baptist Convention in a two days' conference to compare notes and discuss plans and programs of increased efficiency in Sunday School and Young People's Work.

During the latter part of January the City Mission Secretaries of the Northern Baptist Convention met to discuss Vac-

ation Bible School Work, responsibility for which was recently lodged in the Publication Society. Dr. W. E. Rafferty, the new Secretary of this department of work, received cordial welcome. The City Mission Secretaries were the guests of the Publication Society, both at the Conferences and at the Banquet of the Philadelphia Baptist Social Union on Thursday evening, January 20th. Both groups of men are achieving in their several fields of labor the kind of "worth-while" work that Baptists may well feel proud of.

Talks by the Way

After supper one evening an old man engaged me in a general conversation which I managed to switch into a religious channel. He announced himself as a



COLPORTAGE AUTOMOBILE NO. 13, OF OREGON; REV. J. L. WHIRRY IN CHARGE. AN ACCOUNT OF THE DEDICATION WAS GIVEN IN FEBRUARY ISSUE

skeptic and proceeded to deliver himself somewhat broadly on the subject. During his talk I discovered that he did not deny God, so I said, "My friend, we have a magnificent point of contact; you do not deny God and I believe in Him, so now let us get together." He hedged and dodged, but at the end of about two hours he not only believed in God, but in his Son, Jesus Christ. In the morning, as I was leaving, he hung to my hand and gave me an urgent invitation to come again.

Traveling homeward one day I was in company with a young man of good habits and intelligence, who, like hundreds of others in this country, was brought up utterly ignorant of anything religious, even

of its most simple facts, and with the idea that it was more of a fad for the amusement of feeble-minded old folks. However, we had a very interesting conversation about the wondrous happenings recorded in the Gospel. He seemed at first to be somewhat incredulous, but grew more interested as I continued the story. On being asked if he would like to possess a copy of the story for himself, he replied, "You bet I would." I presented him with my own pocket companion which he took, eagerly saying two or three times over, "You bet I'll read it." I am hoping and praying that the blessed Spirit will lead him into the truth.—Rev. J. A. PEAKE, Mountain Home, Idaho.

The Ministers and Missionaries Benefit Board

OUR campaign, which ended December 31, 1915, to raise \$125,000 in order to meet the conditional offer of \$50,000 additional from "A Baptist Layman," was successful. In addition there is coming to our Board a bequest of \$100,000, a part of which has already been paid into our treasury. In cash, securities and pledges we shall be able to report at the next meeting of the Northern Baptist Convention that our Board has in hand in excess of three-quarters of a million dollars. In many ways the denomination can take pleasure in its achievement. Altogether nearly a half million dollars has been added to the Permanent Fund by the Benefit Board in the current year. The entire cost of the campaign, including advertising, printing, postage, traveling expenses, etc., has been less than \$900.

The Benefit Board makes grateful acknowledgment to all who have helped in making this campaign a success. Certain individuals have been of great assistance. To the pastors who entered heartily into the campaign the thanks of the entire denomination are due. Many of the co-operative committees have done most efficient work. To the denominational papers special acknowledgment must be made for the assistance they rendered.

We must not forget, however, that what has been done is merely a beginning. Before us is a program extending through

five years. The ultimate goal is an endowment of \$2,000,000 for the Benefit Board. This is a great task, but not impossible, if the same generous spirit of co-operation is manifest that has been so cordially shown in our recent campaign. And how much this will mean to our denomination, to the work we are doing and especially to the worthy old soldiers of the Cross! The income of this Fund, when it shall have been secured, will provide for all the cases of need throughout the Northern Baptist Convention. As soon as this work is accomplished we shall then be free to take up the ultimate object for which we are striving, which is a provision for retiring pensions for all our worthy ministers at the age of sixty-five or seventy. First things come first, however, and the after need will best be met by meeting the needs of the present. If our pastors at once will enter heartily into this task, conferring with the Executive Secretary as to plans, gifts, bequests, annuities, etc., the work will receive a strong impetus. This co-operation is essential.

Meanwhile, without forgetting the things that are behind and remembering that what has been accomplished is only a noble beginning, we ought to gird ourselves, even as we look forward, to gain the goal which as yet we have not attained.

E. T. TOMLINSON, *Executive Sec.,
23 East 26th Street, New York City.*

FROM THE EDITOR'S NOTE-BOOK

With the Books

Working Women of Japan, by Sidney L. Gulick, describes the condition of the working women of Japan who are divided into eleven groups: School teachers, nurses, clerks and office girls, farmers, home industrial workers, factory hands, domestics, baby-tenders, hotel and tea-house girls, geisha, and prostitutes. All these classes are dealt with at greater or less extent except teachers and nurses. A more timely or useful book on Japan just at this time can scarcely be imagined. It deserves a wide and careful reading—it touches one of the vital spots in the growing life of modern Japan. (Missionary Education Movement; 50 cts.)

Social Evangelism, by Harry F. Ward. Timely and trenchant. To put the dynamic of God's life into all the activities of man, to bring the Social passion to a consciousness of its spiritual nature, to tie the Social program to the eternities and fill it with the power of an endless life—this is the compelling task of the church." (Missionary Education Movement; 50 cents prepaid.)

A valuable book for new missionaries is that of Mr. Dwight H. Day, Treasurer of the Board of Foreign Missions of the Presbyterian Church in America, "Mission Accounting." Many new missionaries have been both surprised and appalled by the amount of bookkeeping required of them and this book, which unravels the mysteries of double entry, bills of exchange, the journal, ledger and cash book, appropriations and currency, will be a great boon to them.

We call the attention of country pastors and others, especially those who are interested in young men and boys, to the magazine *Rural Manhood*, published by the International Committee of the Y. M. C. A., at 124 East 28th Street, New York.

It tells of actual work; gives plans and outlines for class, or club use; contains inspirational articles, by lay workers chiefly; and is the general organ of the Y. M. C. A. throughout our Northern states in relation to rural life. It recently published a young woman's number devoted to like work among girls. Many rural pastors are receiving it free through the generosity of interested persons.

Notes to Quote

The Presbyterian Church North has ten mission stations in the Philippines, in the fields assigned to it by the Evangelical Union. Over two million people live in its territory. Its work is evangelistic, educational and medical, and within fourteen years it has received 14,000 members into its 100 mission churches. It has more than 300 preaching stations, 30 regularly ordained Filipino pastors, and about 100 local evangelists.

The William Carey House in Leicester has been bought and will be restored to its original condition as far as possible and set apart permanently as a Missionary Museum and Memorial. English Baptists have secured this good result. In Leicester Carey preached, taught school and cobbled.

A new church building of the English Baptist Missionary Society at Bolobo, Congoland, has room for 1,000 worshipers.

The Christian denomination has 7,792 Bible schools in this country, 4,122 of which contributed last year to foreign missions and 2,543 to home missions, the total gifts amounting to \$178,746 for all missionary and benevolent purposes. Average per school, \$22.49.

The number of unmarried women missionaries now at work in foreign fields is nearly 7000, 2700 of whom are from America, about the same number from Great Britain, the remainder from the continent of Europe.

A PAGE YOU WILL NOT WISH TO MISS

THE GOSPEL OF GOOD CHEER

O walk on the sunny side of the street
When the day is chill and cold;
Have a cheery word for all you meet,
And a smile that shines like gold.
Yes, walk on the sunny side of the street;
Whatever happens, keep sweet, keep sweet.

There's never a cloud but 'twill go away,
Nor a fog but the sun breaks through;
There's sunshine somewhere every day,
Then let it shine on you.
And keep on the sunny side of the street;
And whatever may happen, keep sweet, keep sweet.

— Stephen Moore.

A Martyr President's Testimony

The missionary, of whatever church or ecclesiastical body, who devotes his life to the services of the Master and of men, carrying the torch of truth and enlightenment, deserves the gratitude, the support and the homage of mankind. The noble, self-effacing, willing ministers of peace and good will should be classed with the world's heroes. — Wm. McKinley.

J. Campbell White Says:

This country not only has the largest commercial operations, but is at the head of the column for the evangelization of the world. The greatest service this nation can render to the world is to have such a gospel of liberty to put forth.

See the effects upon Japan, where the children have voted that either George Washington or Abraham Lincoln is the greatest man they know anything about; showing how the Japanese have been studying the progress of liberty on this continent.

The greatest thing we have is not mechanical, but it is our religious liberty. We never could have been what we are unless our nation had been founded on the Bible.

A new hope is coming to the missionary enterprise. It is helping laymen to discover themselves as part of the machinery of God in the greatest task he has given to man — the evangelization of the world.

It is leading men to do their part where they are and give themselves to the man nearest them.

The home mission secretary of the Baptists in Cleveland was appointed to set hundreds of men to work for foreign missions; and he reported that in the evangelistic campaign which followed the men who were most earnest in that foreign mission campaign were the ones who went out most zealously to find men right in Cleveland and bring them to Christ.

We shall never be able to save America until we undertake seriously to do our part to save the world.

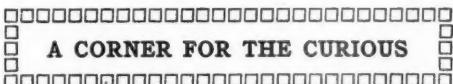
John 3:16 in Garo

Maina Isol a'gilsakna indita ka'saha,
For God the world so loved,
ua a'tangni saksa kam kam Depante-
he his own only begotten Son
kon onjok, maikai uo bebera'gipa
gave, that in him believer
sakanti gimagija jringirotri janggiko
every being not lost eternal life
man gen.
obtains.

Translation made for MISSIONS by Dr. M. C. Mason of Tura, Assam.

Our Aid to Correct Pronunciation

Re-source, not re-source.
Feb'-ru-ary, not Feb'-you-ary.
Arc'-tic, not Ar'-tic.
His'-tory, not His-t'ry.



- What is the oldest inhabited settlement in the United States?
Acoma, New Mexico, an Indian pueblo dating back to 1539.
- When was the word "advertisement" first used in a newspaper?
In April, 1666, in the *London Gazette*.

NORTHERN BAPTIST CONVENTION

MINNEAPOLIS, MAY 17-24, 1916

The Baptists of Minneapolis have already organized their Committee of Arrangements for the Convention and offices have been obtained in the Evanston Building, adjoining the Baptist Headquarters. Plans are being rapidly matured for the comfort and pleasure of all who may attend.

The Twin Cities are delightful in May, and have many attractive scenic features. Come to enjoy the good "comradeship" and inform yourself in regard to Baptist work, contributing your share in forming an aggressive policy worthy of our denomination, that will contribute much to the furtherance of the Kingdom everywhere.

Through the courtesy of the Civic and Commerce Association, the Auditorium at 11th Street and Nicollet Avenue, seating about 3000 persons, has been secured, and in its commodious corridors and small assembly rooms will be ample space for the Information, Registration, Entertainment and other Committees, with room for the various exhibits.

The Auditorium is centrally located, readily accessible by street cars from the railroad stations, and within easy walking distance of the leading hotels. The First Baptist Church, about three blocks away, will be open at all times, and the noon and

evening devotional services will be held there, besides other meetings as may be needful from time to time. The women's rest rooms and place for social purposes will be in Westminster Presbyterian church, one block distant.

The Radisson Hotel, on 7th Street between Nicollet and Hennepin Avenues, has been selected as Hotel Headquarters, and furnishes excellent accommodations at reasonable rates. Other hotels like the Dyckman, West, Rogers, Andrews, Majestic, Vendome, Hastings, Elgin, Campfield and Nicollet, are not far from the place of meeting, while private boarding and apartment houses are very numerous. A list of these will be on hand for the use of delegates and visitors. Any who may desire to reserve accommodations in hotels are requested to correspond with them direct.

Plan to come, and come. Let the churches near and far send their pastors. The Baptists of Minneapolis expect a large gathering, and will be much disappointed if less than 3000 persons outside of Minnesota are enrolled.

All correspondence, inquiries, etc. should be directed to Minneapolis Committee of Arrangements of the N.B.C., or to the undersigned, 405-8 Evanston Building, Minneapolis, Minnesota. Again we say "Come."

E. R. POPE, Chairman.
G. W. BALL, Secretary.

THE BAPTIST MISSIONARY TRAINING SCHOOL

Founded Sept. 5, 1881—Conducted under the auspices of the
WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY
The address of the School is 2969 Vernon Avenue, Chicago, Ill.

A residential school for the special preparation of young women for Home and Foreign Mission fields. Instruction is given in Bible and Theology, in Comparative Religions, Church History and Administration, Christian Missions (Home and Foreign), Church Order and Discipline, Sunday School Pedagogy, Preparation for Public Addresses, Sociology, Personal Work, Industrial Arts, Domestic Science, in Medical, Physical, Vocal Culture, Music and Kindergarten.

Three courses are outlined, one for high school graduates, consisting of three years; one for college graduates, consisting of two years, both of which lead to the school diploma; the third is a special course for unclassified students, offered to those who have not had full educational preparation and also to those who enter simply for self-improvement. All foreign students who have not had high school preparation should write to the President for suggestions as to conditions of their entrance.

Pastors of Chicago Baptist Churches and eminent instructors and professors from well-known educational institutions assist the resident faculty. Address Dr. Warren P. Behan, President, Baptist Missionary Training School, 2969 Vernon Avenue, Chicago, Ill.

THE BAPTIST INSTITUTE, PHILADELPHIA

A vocational school on Christian and Social Service lines. Exceptional opportunity for young women to train as pastors' assistants, or for city, home or foreign mission, Sunday-school, settlement work, etc. A strong faculty and special lectures. New fireproof building with all the comforts of home. A Mission under exclusive control of students, and a well-equipped Neighborhood House gives unsurpassed opportunity for practical training. The aim is a thorough knowledge of the Bible, practical methods, and the spiritual growth of the student. Send for catalogue. J. MILHOR WILBUR, D.D., President.

Mrs. J. MILHOR WILBUR, Dean.

MISSIONS

Financial Statements of the Societies for the ten Months Ending January 31, 1916

Source of Income	Budget for 1915-1916	Receipts for 10 Months	Required by March 31, 1916	Balance with Those of Last Year 1914-15 1915-16		Comparison of Receipts with Those of Last Year Increase Decrease
				1914-15	1915-16	
FOREIGN MISSION SOCIETY	Churches, Young People's Societies and Sunday Schools...	\$191,856.60	\$280,183.88	\$193,723.44	\$191,672.72	\$8,009.53
	Individuals...	50,810.81	236,479.06	42,801.28	50,810.81	\$2,050.72
	Annuity Account*	26,469.88	134.94	26,334.94	11,403.17	11,268.23
	Legacies and Matured Annuities	78,512.32	39,636.31	38,376.01	19,691.08	19,945.23
	Income from Investment of Funds	39,000.00	38,289.13	710.87	34,103.29	4,185.84
	Specific Gifts, etc.	66,568.00	42,966.40	23,601.60	39,894.45	3,071.95
Totals	* Matured Annuity Bonds and Income from Investment of Annuity Bonds, less payments to Annuitants.	\$969,696.67	\$363,510.31	\$606,186.36	\$341,616.71	\$35,212.55
HOME MISSION SOCIETY	Churches, Young People's Societies and Sunday Schools...	\$342,925.00	\$119,024.74	\$223,900.26	\$119,024.74	\$1,692.24
	Individuals...	125,000.00	5,506.87	119,493.13	8,734.34	3,227.47
	Legacies and Matured Annuities	100,000.00	79,065.43	20,934.57	77,996.93	1,068.50
	Income from Investments	78,050.00	70,134.79	7,915.21	67,089.84	3,044.95
	Miscellaneous Investments	9,900.00	3,965.90	5,934.10	7,279.53	3,313.63
Totals		\$655,875.00	\$277,697.73	\$378,177.27	\$281,817.62	\$8,233.34
PUBLICA- TION SOCIETY	Churches, Young People's Societies and Sunday Schools...	\$108,244.00	\$59,553.43	\$48,690.57	\$60,364.79	\$59,553.43
	Individuals...	24,000.00	15,889.06	8,110.94	23,839.92	15,889.06
	Legacies and Matured Annuities	12,500.00	86,939.15	Excess 74,439.15	25,767.31	86,939.15
	Income of Funds, Annuity Bonds, Specific Gifts, etc.	80,450.00	50,073.86	30,376.14	43,948.98	50,073.86
Totals		\$225,194.00	\$212,455.50	\$87,177.65	\$153,921.00	\$212,455.50
						\$67,296.72
WOMAN'S FOREIGN MISSION SOCIETY	Churches, Young People's Societies and Sunday Schools...	\$247,676.00	\$101,725.94	\$145,950.06	\$9,861.27	\$101,725.94
	Individuals...	54,615.52	7,846.00	46,769.52	15,037.30	7,846.00
	Legacies and Matured Annuities	12,000.00	8,490.64	3,589.36	9,646.72	8,490.64
	Income of Funds, Specific Gifts, etc.	17,050.00	17,932.53	Excess 882.53	8,333.77	17,932.53
Totals		\$331,341.52	\$135,995.11	\$195,346.41	\$128,879.06	\$135,995.11
						\$15,463.43
WOMAN'S HOME MISSION SOCIETY	Churches, Young People's Societies and Sunday Schools...	\$188,000.00	\$94,787.49	\$93,212.51	\$83,611.39	\$94,787.49
	Individuals...	20,000.00	6,910.52	13,080.48	6,446.57	6,910.52
	Legacies and Matured Annuities	12,000.00	20,621.90	Excess 8,621.90	11,466.37	20,621.90
	Income from Investments, Specific Gifts, etc.	22,000.00	10,940.11	11,059.89	17,115.42	10,940.11
Totals		\$242,000.00	\$133,269.02	\$108,730.98	\$118,589.75	\$133,269.02
						\$20,854.58

VO